2.Chron.17.3. recorded for that use. And it is written of Josaphat, being about to restore religion fallen downe & defiled wt superstitions, that he called it back to the first wayes of David his father. But Ezechias, according to what rule & forme the [illegible]
2.Chron.17.7.8.9. cast away, & the puritye of the doctrine of his fathers was restored. He sent of ye princes, ye priestes & Levites &c. And it is worthie of memorye, that when Manasses & Amon would drawe away the people from the true religion of their fathers [illegible]

THE *GENEALOGIES RECORDED IN THE SACRED SCRIPTVRES,

according to euery FAMILY and TRIBE,

WITH THE LINE OF OVR SAVIOVR IESVS CHRIST, OBSERVED FROM ADAM to the Blessed VIRGIN MARY.

* The latine word Genealogia, Oratio generis originem [illegible] the originall [illegible] is derived from the Greek word [illegible] A descent [illegible] of any.

BY

J. S.

CVM PRIVILEGIO.

[illegible]

it was the doctrine & faith of the patriarks & prophets. And that rule of Scriptures of the olde testament, was of such authoritye to the [illegible] & confirmation of [illegible] that Christ him self refused not to prove his doctrine by the testimonies
of Scriptures of the olde testam. Paul confirmeth the preaching the Gospel [illegible]
Rom.1.2. wc was afore promised by the prophetts in the holy Scriptures. And also the [illegible]
Act.17.11. of the Apostles is examined according to the Scriptures, whether these things were so & this thing is commended by the Holy Ghost.
5 generall heads provinge ye excellent authority of Scripture. Marke now the som of this part drawn into 5 heads. 1. what is the first beginning of Scriptures divinely inspired, & whence it had his first beginning. 2. by what occasion & for what cause, holy Scriptures was instituted: namely because the puritye of doctrine [illegible]

To the Christian Reader.

THE Spirit of God in the sacred History, hath laid downe such helpes, as are the light and life of al Nations originals. In them the circumstances of *Person*, *Time*, and *Place*, are the chiefe; else doe wee wander as without a guide: and of these the *Person* is principall. *Genealogies* then drawn from them, from whom all are descended, and by Gods owne warrant recorded vnto vs, must moue a speciall reuerence that that they are holy, and farre from those other against which S. *Paul* writeth. Amongst whose manifold vses, this is the chiefest, that by them is proued how *Christ* was made very man. And therefore in seuerall Tables they are here exhibited euen from their first roote, & so continued through their spreading branches, so farre as the Scripture giueth them sappe. In the reading thereof, let these few directions be thy guides.

1. Such descents as hold on from the *Parents* to their *Children*, without interruption, are very plaine by their double lines, which runne from rundle to rundle.

2. Those whose *Parents* are not certainely known, but are named of their *Country*, *City* or *Tribe*, are ioyned each vnder other, with this figure here in the margent.

3. And likewise such as are set in ranke side by side, & distinguished by this marginall marke, are not to be reputed *Brethren*, but some other *Persons* of note, of that descent where they are so inserted.

4. The names of *Nations* and *People*, (as likewise sometimes of *Cities* and other places of note) we haue not incompassed in rundles as the rest, but in Compartiments, & differences betweene direct lines, that so they might be knowne from particular persons, & the *Names* next vnder them are not inserted as certainely descended, but [illegible] persons among them.

5. And where of necessity we are to breake off the succession, [illegible] continued in some other page, that doe we at some principall *Persons*: as at the flood [illegible] *Noahs* sons; at the promise with *Terah* and *Abraham*, &c. So that euer the *Man* at which we break off, is again [illegible] the first place of some ensuing page, where his issue is continued, though many whole leaues fall betwixt them; which are supplied with other generals: such from *Abraham* page. 3 vnto his Wiues and seed, page 6. [illegible]

6. The linage of our blessed *Sauiour*, (which is our principall scope) is knowne by a Chaine-like traile, continued from *Adam* to *Sem*, pag. 1. and thence to *Terah* and *Abraham*, pag. 3, &c. So likewise from *Dauid*, pag. 22. to his sonnes *Salomon* and *Nathan* pag. 33. And lastly, to our *Sauiours* parents, pa. 34. linked together (as other mariages here are) by the sculpture of an hand in hand. Both descended from [a] *Zorobabel*, as the holy Euangelists haue recorded; from *Dauid*, *Iudah*, and *Abraham*, [b] as *Moses* and the *Prophets* haue spoken: and *Iewes* themselues thus farre grant, that the *Messiah* should be the *Son* of a [c] *Virgin*, her name *Mary*, and she of [d] *Bethlehem*, the daughter of *Ely*, of the house of *Zorobabel*, and *Tribe* of *Iudah*. In all which, our *Christ* is manifestly designed, and by these *Iewes* both acknowledged to haue beene of the [e] blood-royall, and also recorded in the number of the Priests, in their publike Register at *Ierusalem*, by this Title, IESVS THE SON OF THE LIVING GOD, AND OF THE VIRGIN MARY. Thus is hee *Dauids* Sonne, and *Abrahams* Heire, in whom all the kinreds of the earth are blessed, [f] being the very Image of the inuisible God, [g] the brightnesse of the glory, and the ingrauen forme of his person, in whom dwelleth the fulnesse of the *God-head* bodily, and vnto whom be ascribed all glory, [h] praise, wisedome, thankes, power and might, for euermore.

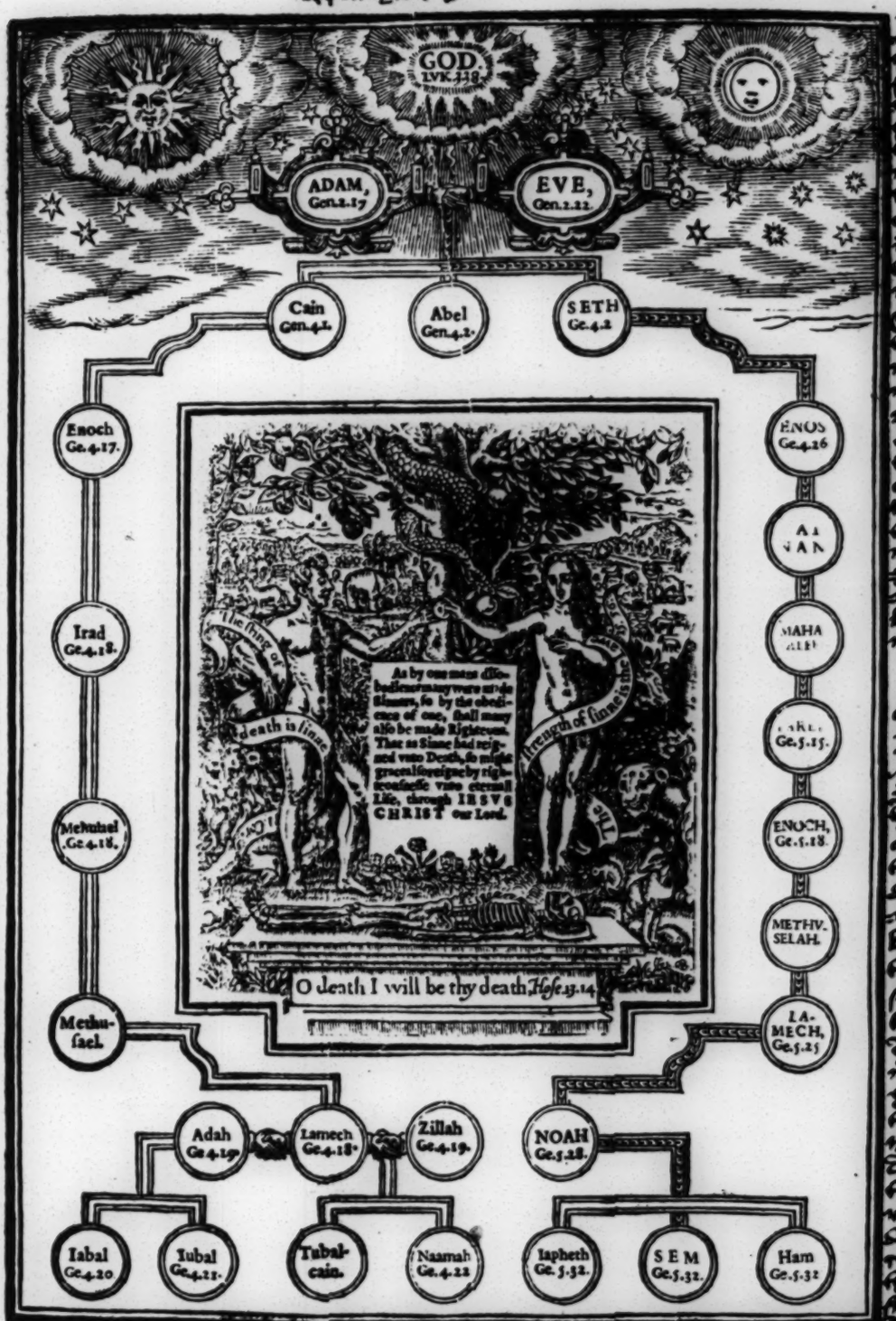
1. Tim. 1. 4.

a Matth. 1. Luke 3.
b Deut. 18. 15.
c *Rab. Hacadosh* in his third question vpon Isa. 9. 2.
d *Rab. Hacenay*: *Rab. Vla*. Talmud. the treatise of *Sanhedrin*. Cha: Nigmar Had. e *Theodos.* the Iew in *Suidas* on the word IESVS.
f Col. 1. 15.
g Heb. 1. 3.
h Apoc. 11.

Traditions.

Axioma, Ryder in his Lexicon doth englishe hym:
An Axiome, authority, or Honour by reason of an office or any act done, a sentence printed, a proposition, a maxime, a principle, a generall ground or rule of any art, a present opinion or sentence not proved, both a being to be true or false: See the manuscript after upon this page.

of the olde Testament.



not proued by tradition
nd: But vnder that title and
pretence many straunge and
false matters were obtruded
ruded. By what the God must
Lodo of Holy Scripture: that
that it might be a patterne
mule of faithe & of godlie
controversies & dissentions
of Religion. & that by diuine
inspiration, the doctrine
the Sabbaths & Scriptures
more & often out into the
& summary Precepts to the
that they might be admon
nd more moued by God to
ndressed & he shewed
posterity. & what is to
answered to the question,
the declaration & sentence
of Scripture of the old Testa
thereby that the doctrine
the Sabbaths & Scriptures
were deliuered vnto the Iewes
are more frequent & all
any most wonderfull
Iehouah ioyned in some and
narrowed & limited.

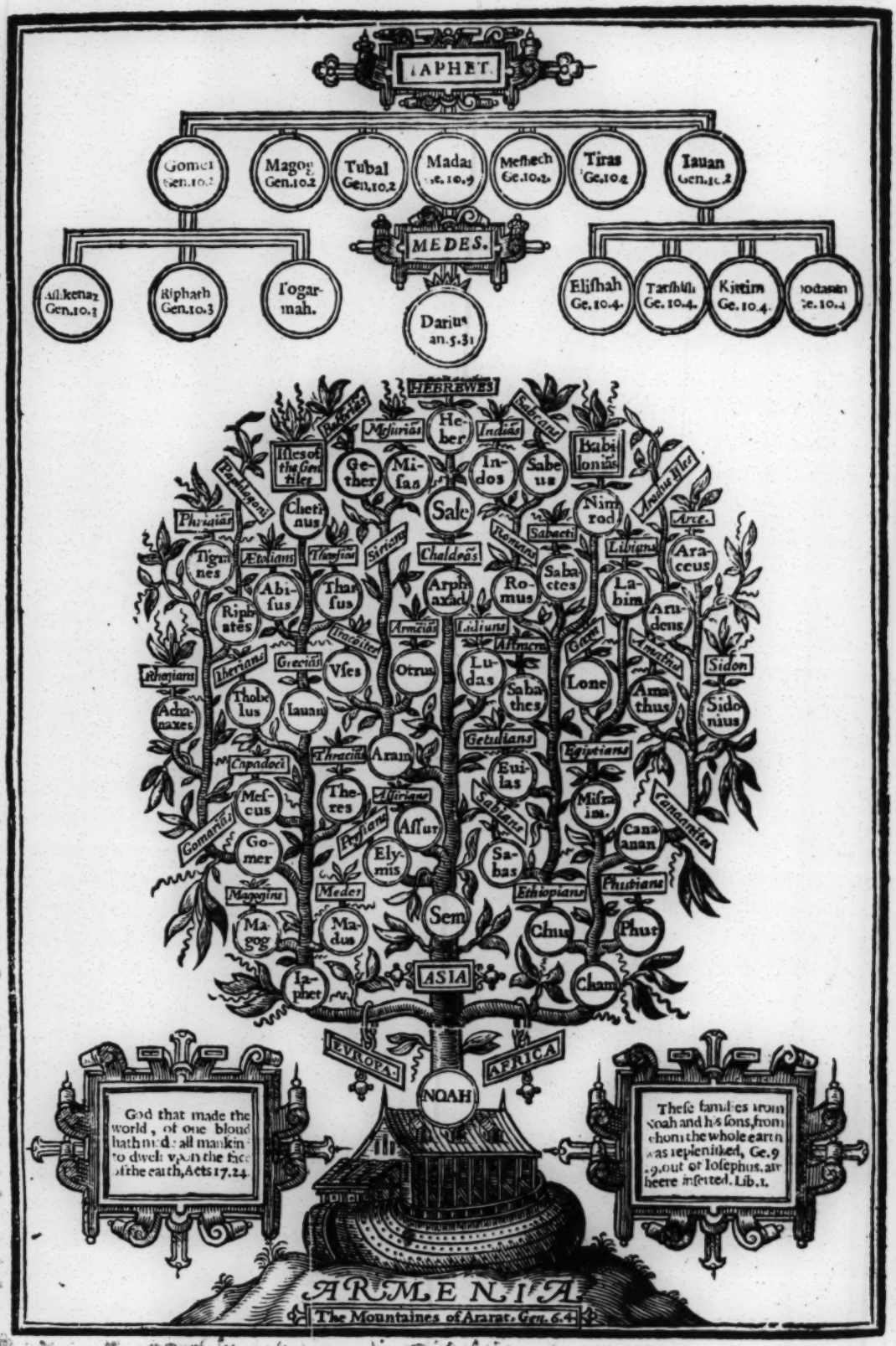
Of Traditions, what
assertion they haue with
Pharisaicall & Talmudicall
Axiomes. See above in

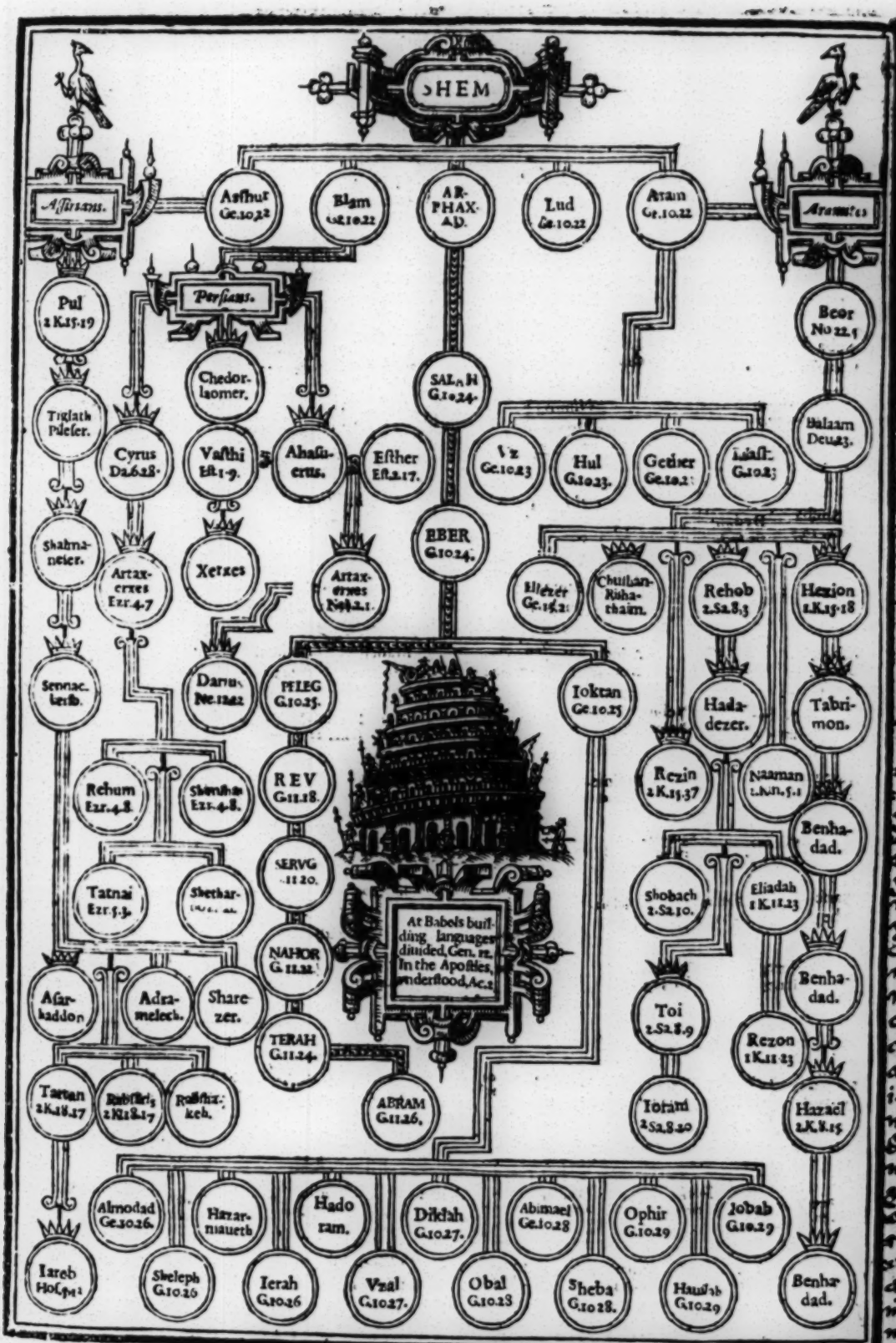
It is very remarkable
that the dissimulation of
ditions not any thing
to stand vnto or oppose
Scripture, had not the
minge of mindes or of hands
But it is the soule stand
the Iewish falsehood, as
shoulde of their spirit, vnto
the record of God in Scripture
& loue it is doubt, but that
in most ambitious hymself
Iacob bene striue vnto
the Scriptures & Traditions
nolence the posterity
Tham & Iaphet, endeuoured
to commit enormes & offend
religions, vnrent & the
Scriptures vnder the title
colour of Traditions, vnto
they had sted to their
from their Agreement by
the Euangelicall Historie
manifestly shewe, that the authority of the scribes & pharisees, was manyfold, contrary
& derogated in the hyme of Christ, amongst the people. vnto it was vnpossible the beginnings & rootes of
these corruptions, whereon indeed the Iewes had the only leaders, did reade & interpret them
Euangelicall Historie will auouche, that the shamefull to passe by false & vayne traditions
after at their hyme when the Scriptures were very plaine, as vpon the 2. & 4. commandement
the traditions made exposition, so that they bended the words of the Scriptures to their
traditions & from them vnto interpretation, vpon this title & pretence: It was said of olde:
signe, & from them vnto plaine. Also they had many vayne traditions vnfound & besides
as examples hereunto, and plaine. Also they had many vayne traditions vnfound & besides
the Scriptures, the obligation whereof they feyned to be so necessarie, that they either preferred

As Traditions had a corrupt & euill beginninge, so the event & issue proued worse.

Matth. 5. 21. And 15. 2. And 23. 30.

or


IAPHET.
Gomer Gen.10.2
Magog Gen.10.2
Tubal Gen.10.2
Madai Ge.10.2
Meshech Ge.10.2
Tiras Ge.10.2
Iauan Gen.10.2
MEDES.
Ashkenaz Gen.10.3
Riphath Gen.10.3
Togarmah.
Darius an.5.31
Elishah Ge.10.4.
Tarshish Ge.10.4.
Kittim Ge.10.4.
Dodanim Ge.10.4
HEBREWES
Heber
Peleg
Mesuriás
Indiás
Sabeans
Babilonias
Arabia Heb.
Illes of the Gentiles
Gether
Misan
Indos
Sabeus
Sale
Nimrod
Arce.
Araceus
Paphlagoni
Cheti nus
Phrygians
Tigranes
Ætolians
Thessal
Sirtes
Chaldeos
Sabacti
Romans
Libyans
Abi-sus
Thar-sus
Sabactes
Romus
Arphaxad
Labim
Ripha tes
Armenians
Iudæans
Aftaroth
Arudeus
Amathus
Cappadoci
Thracians
Greeks
Vses
Otrus
Ludas
Lone
Sidon
Iberians
Thobe lus
Iauan
Sabathes
Amathus
Achaiaxes
Aram
Getulians
Egyptians
Sidonius
Euilas
Thracians
Mes-cus
Assur
Misra im.
Canaanites
Gomarians
Go-mer
Persians
Elymis
Sabas
Cana anan
Sabeans
Ethiopians
Phutians
Magogins
Ma-gog
Medes
Ma-dus
Sem
Chus
Phut
Iaphet
ASIA
Cham
EVROPA
AFRICA
NOAH
God that made the world, of one bloud hath made all mankind to dwell vpon the face of the earth, Acts 17.24.
These families from Noah and his sons, from whom the whole earth was replenished, Ge.9 19. out of Iosephus, are heere inserted. Lib.1.
ARMENIA
The Mountaines of Ararat, Gen. 6.4

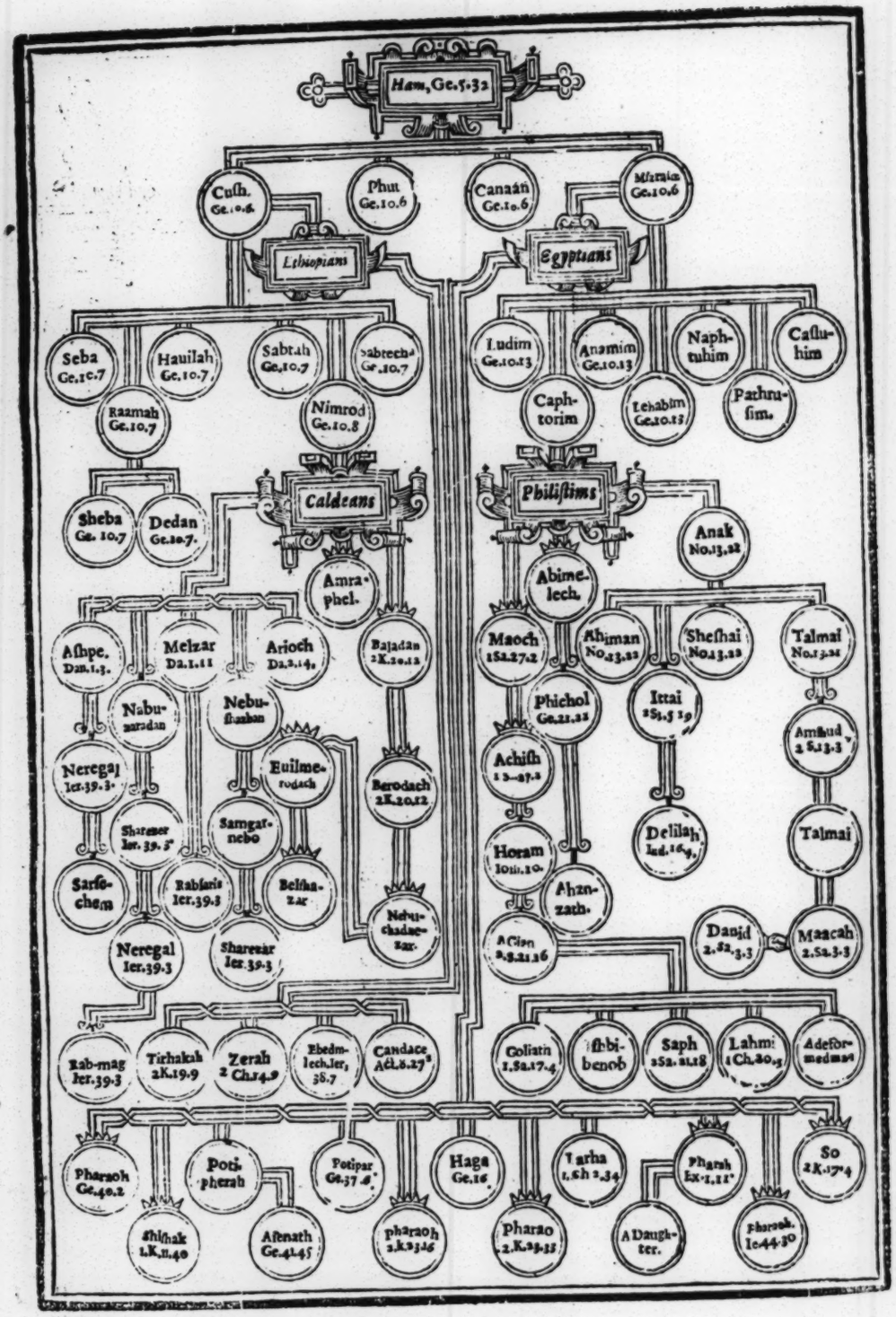


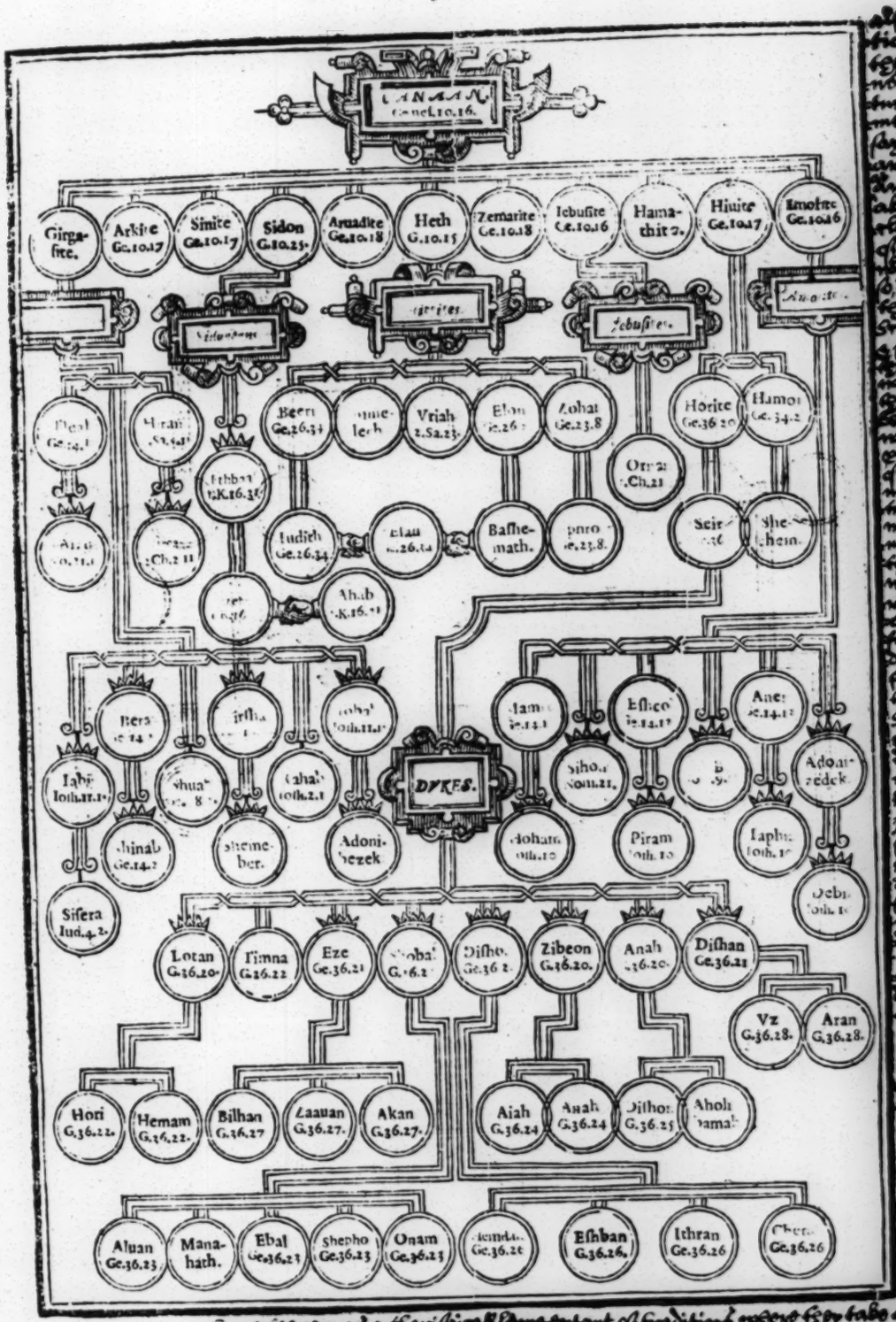
at least they equalled the
(and not they mysteries
of God. as Mark. 7.3.
(nite. 11.38. And. 18.21. Mark
23.30.

And that this was the
foundation of all corrupt
and in the Papists
doctrine, the forms of the
in many places do see
from whence they took
(seeming that foundation of
traditions, but from some
that it is acknowledged, that all
things, not are necessaries to
faith & godliness of Christ and
contained in Scripture and
his old testament. And no doubt
many things, not mere
beyond not false, out of the
and of the Patriarchs
Psalme did stand fast in the
memorys of godly men, in
turne antiquity. But from
Gospel in a plain sort, when an
inclination was made of the
authority of doctrine, although
a confusion stormed here,
beranse the Patriarks and
Prophets did not & speake
more things then were need
tion: therefore beside Scripture
tures, those things also not
cast forth under the title of Tra
ditions, were embraced & allowed,
grounded, not like comfortable
godly assertion, although they
were not agreeable to Scripture
yea were repugnant against it.
And let this be well considered
not what reason the Diuell is
went to ensnare the authority
of doctrine (when the ministers
abolish the Scripture in gen
as he attempted by Antiochus
i. Macha: i. 12.) that fulfilled
not a figure prophesied before
Scripture, that traditions are
necessaries also not ment mani
& hereby so, as that the tradi
ons are not to be examined ac
cording to Scripture, but rather
very thing the words of Scripture
and to be measured with, to be
judged according to tradition
not written: when yet God him
his selfe and Paule, did command
that the same may be
Be he must depend his Scripture. But this commandement & institution of God, the Diuell hath turned
upside downe treacherously among the Iewes, under the plaine stones: that without
doubt, those things not set to continue the Patriarks & Prophets did heare & see, although
they were not written, yet were worthy equall amongst us
under this volume, the enemys of truth hath set to sale vncertentyes & falsityes.

The policye of Satan to ensnare the Scripture to his owne in its first beginning, as before it
the purity of doctrine wth Tradi- a patterne & rule, least falsehood & vayne suspitions, by any title & shewe not obtained, might
tions, & vnder them to shrowde
all vncertentyes & falsityes.

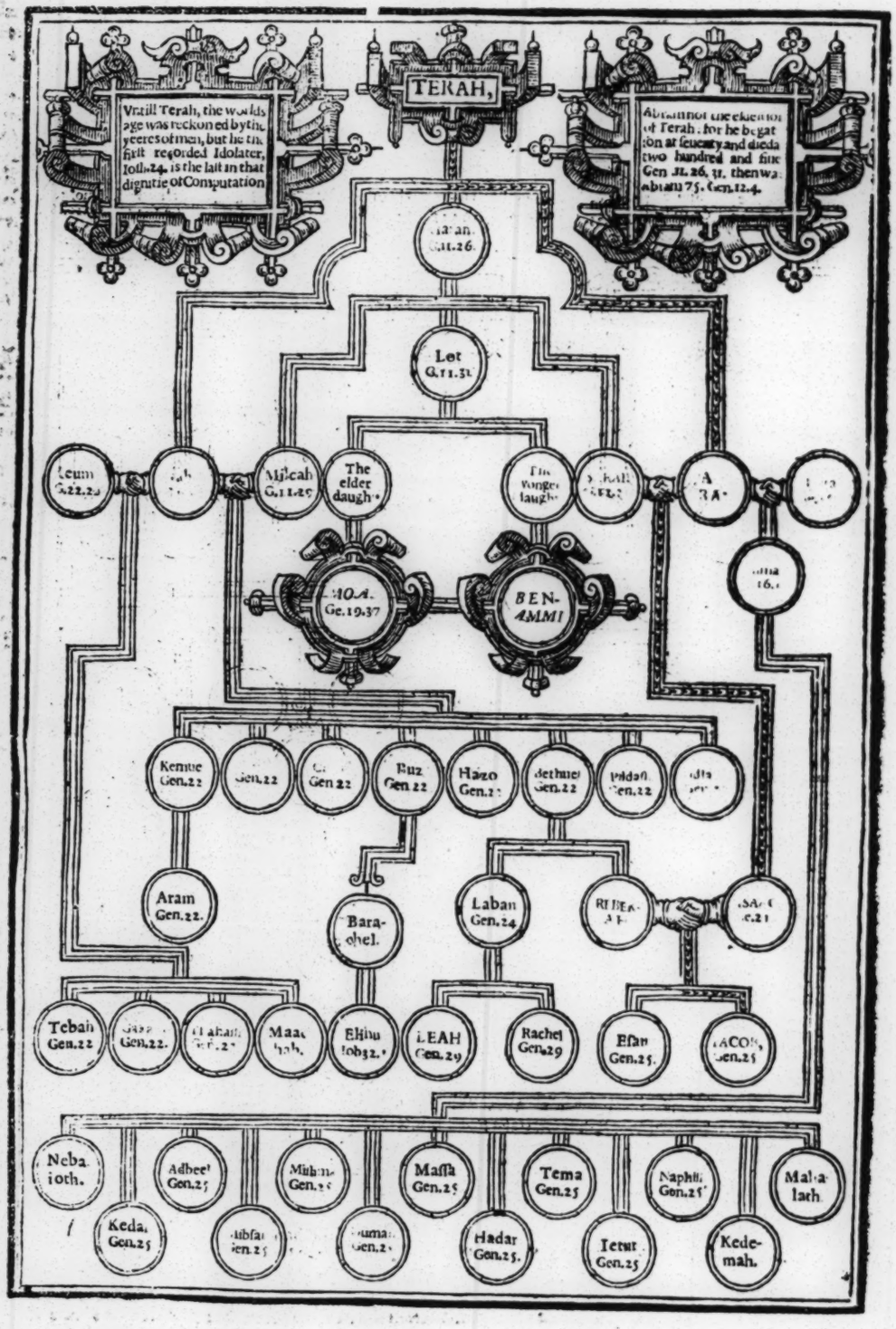
God


Ham, Ge.5.32
Cush. Ge.10.6
Phut Ge.10.6
Canaan Ge.10.6
Mizraim Ge.10.6
Ethiopians
Egyptians
Seba Ge.10.7
Hauilah Ge.10.7
Sabtah Ge.10.7
Sabtecha Ge.10.7
Raamah Ge.10.7
Nimrod Ge.10.8
Ludim Ge.10.13
Anamim Ge.10.13
Naphtuhim
Caphtorim
Lehabim Ge.10.13
Pathrusim.
Caſluhim
Sheba Ge.10.7
Dedan Ge.10.7
Caldeans
Philiſtims
Amraphel.
Anak No.13.22
Abimelech.
Aſhpe. Dan.1.3.
Melzar Da.1.11
Arioch Da.2.14.
Bajadan 2K.20.12
Maoch 1S2.27.2
Ahiman No.13.22
Sheſhai No.13.22
Talmai No.13.22
Nabuzardan
Nebuſhazban
Phichol Ge.21.22
Ittai 2S.15.19
Neregal Ier.39.3.
Euilmerodach
Achiſh 1S.27.2
Amiud 2S.13.3
Sharezer Ier.39.3
Samgarnebo
Berodach 2K.20.12
Delilah Iud.16.4.
Talmai
Horam Iosh.10.
Sarſechim
Rabſaris Ier.39.3
Belſhazzar
Ahizzath.
Nebuchadnezzar.
Aſien 2.S.21.16
Neregal Ier.39.3
Sharezer Ier.39.3
Danid 2.Sa.3.3
Maacah 2.Sa.3.3
Rab-mag Ier.39.3
Tirhakah 2K.19.9
Zerah 2 Ch.14.9
Ebedmelech Ier. 38.7
Candace Act.8.27.
Goliath 1.Sa.17.4
Iſhbibenob
Saph 2Sa.21.18
Lahmi 1Ch.20.5
Adeſdormedmai
Pharaoh Ge.40.2
Potipherah
Potipar Ge.37.36.
Haga Ge.16.
Tarha 1.Ch 2.34
Pharah Ex.1.11.
So 2K.17.4
Shiſhak 1K.11.40
Aſenath Ge.41.45
pharaoh 2.K.23.16
Pharao 2.K.23.33
A Daughter.
Pharaoh Ie.44.30

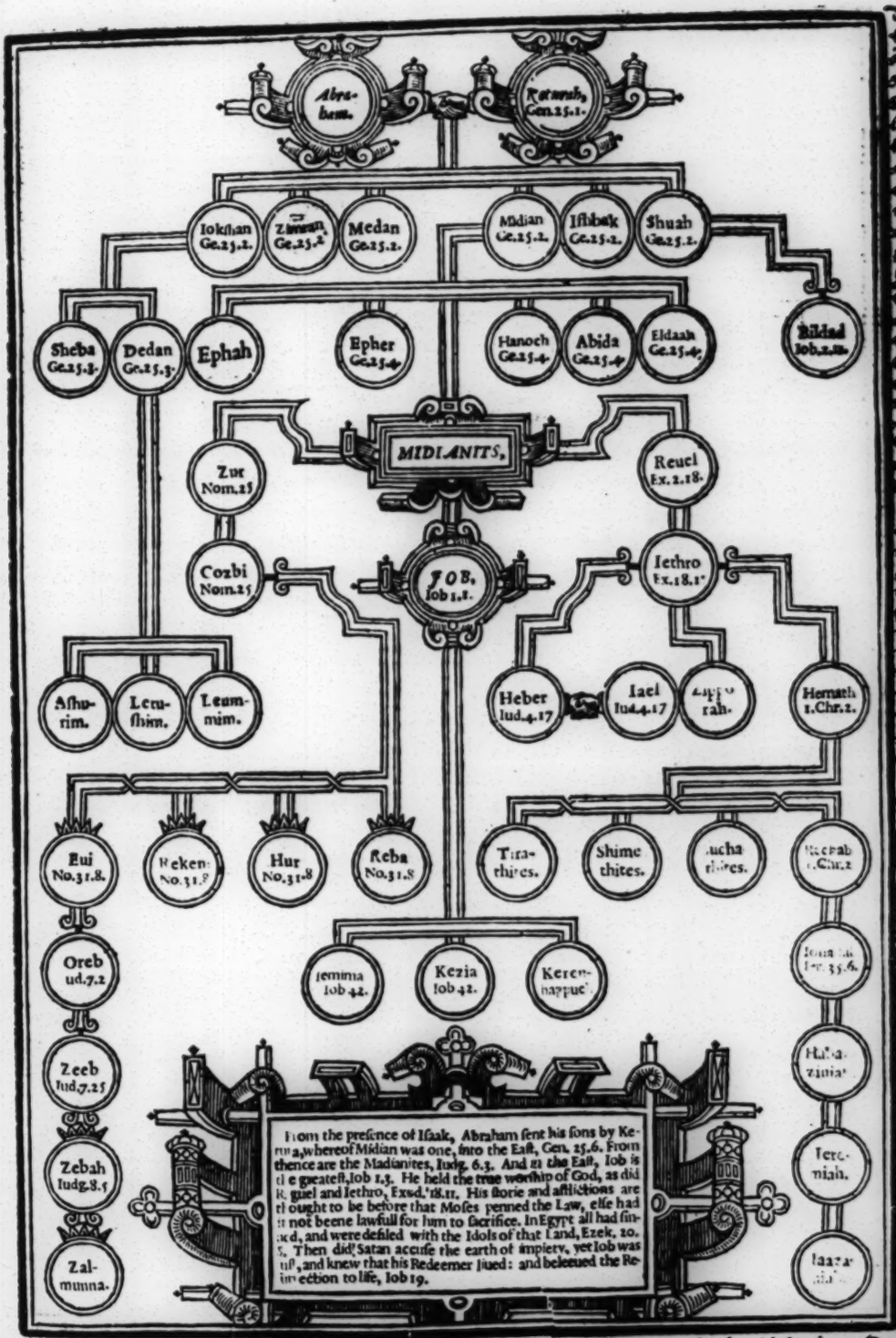


Esaias.1.29.

The Phariseis corrupted y scripture by mingling with the pure doctrine, taking y ground lawes, that the obseruation of those traditions were necessarie. But note, how from those fyue also from traditions; whome Christ doth reiute.

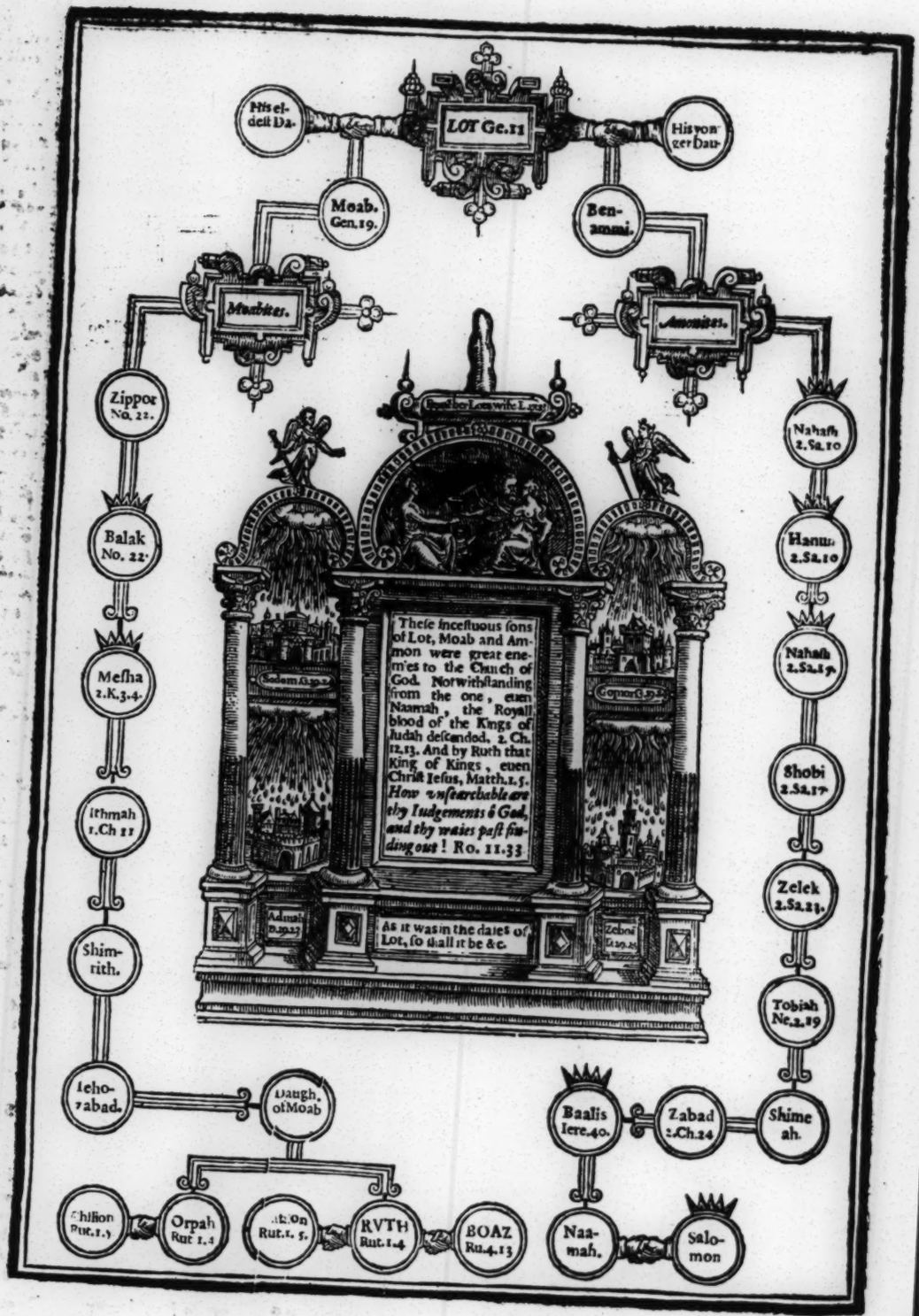

TERAH,
Vntill Terah, the worlds age was reckoned by the yeeres of men, but he the first recorded Idolater, Iosh.24. is the last in that dignitie of Computation
Abraham not the elder of Terah: for he begat Gen. 11. 26, 32. then was Abram 75. Gen. 12.4.
Haran Gen.11.26.
Lot Gen.11.31.
Leum Gen.22.24.
Milcah Gen.11.29.
The elder daugh.
The yonger daugh.
A RA.
MOA. Ge.19.37
BEN-AMMI
Kemuel Gen.22.
Gen.22.
Gen.22.
Buz Gen.22.
Hazo Gen.22.
Bethuel Gen.22.
Gen.22.
Aram Gen.22.
Barachel.
Laban Gen.24.
REBEKAH
Tebah Gen.22.
Gen.22.
Maachah.
Elihu Iob 32.
LEAH Gen.29.
Rachel Gen.29.
Esau Gen.25.
IACOB, Gen.25.
Nebaioth.
Adbeel Gen.25.
Mibsam Gen.25.
Massa Gen.25.
Tema Gen.25.
Naphish Gen.25.
Malchalath
Kedar Gen.25.
Hadar Gen.25.
Ietur Gen.25.
Kedemah.

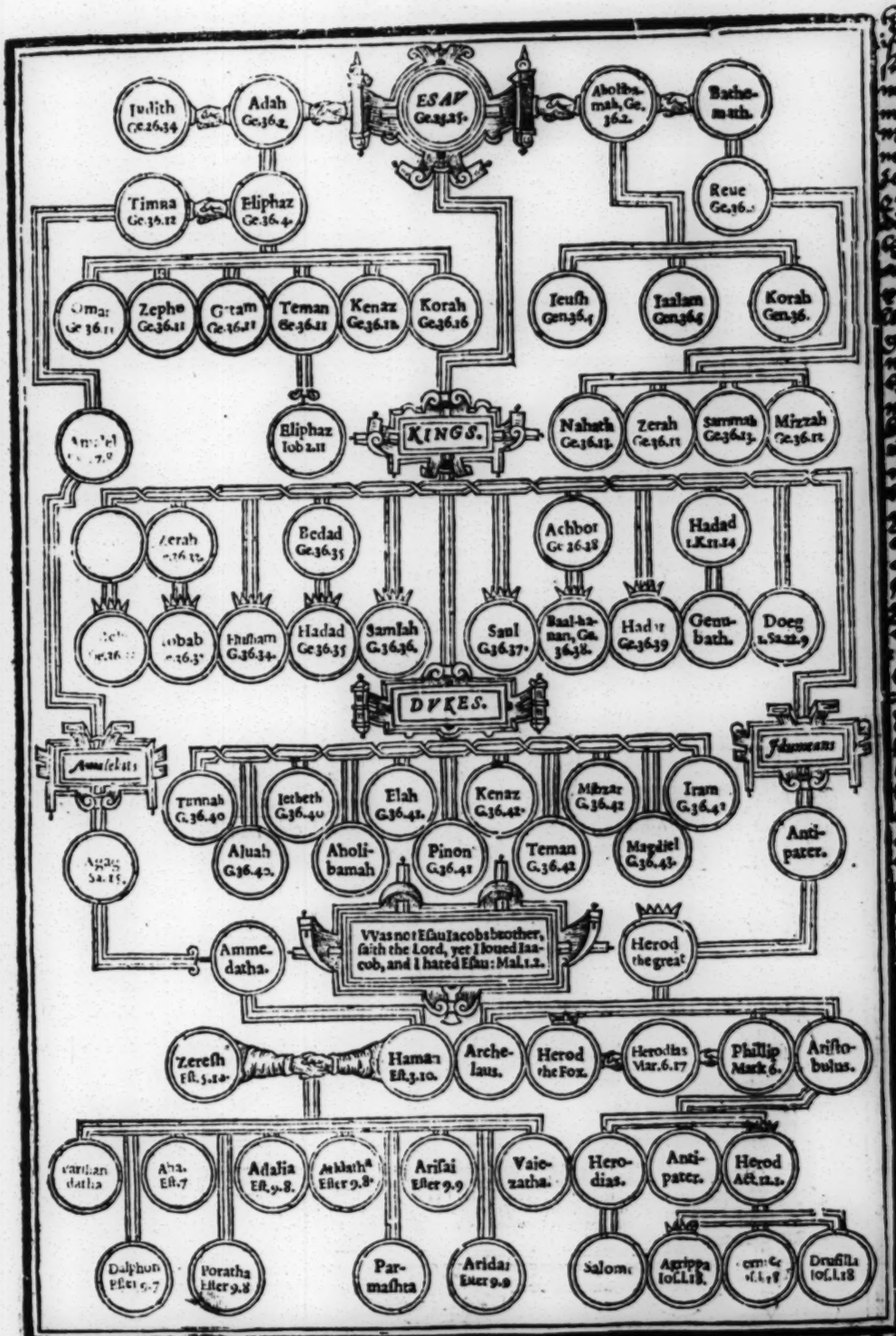
of Traditions



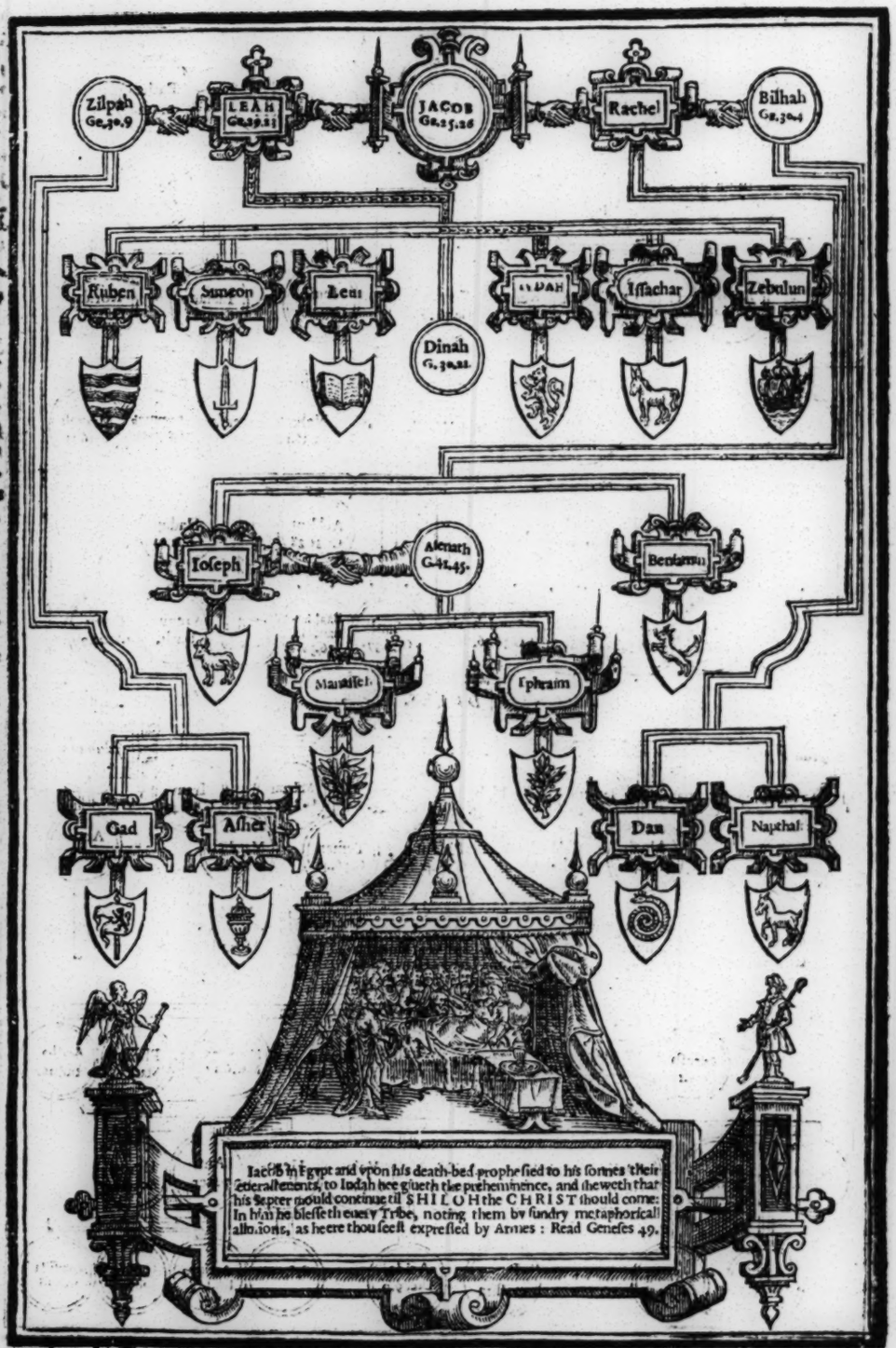
The papists & Thalmudists do clear to Heli the Priest, Heli to Samuel the Prophet, Samuel to Dauid the king, Dauid to Nathan the Prophet, Nathan to Ahias the Prophet, Ahias to Elias, Elias to Eliseus, Eliseus to Ioiada the Priest, Ioiada to Zacharias the Prophet, Zacharias to Hoseas, Hoseas to Amos, who deliuered the same to Esaias: Esaias to Michaeas, Michaeas to Ioel, Ioel to Nahum the Prophet, Nahum to Habacuc, who deliuered the same to Sophonias, Sophonias to Jeremias, Jeremias to Baruch the Scribe, Baruch to Esdras, then from Esdras the place a continuall succession, especially of excellent men vnto Hillell, Simeon the iust Gamaliel Paulus, vntill from the last mentioned it began to be reduced into writings from whence almost the Thalmud was made. These kings and others, described at large by Peter Galatinus. In which is a farre different order of succession

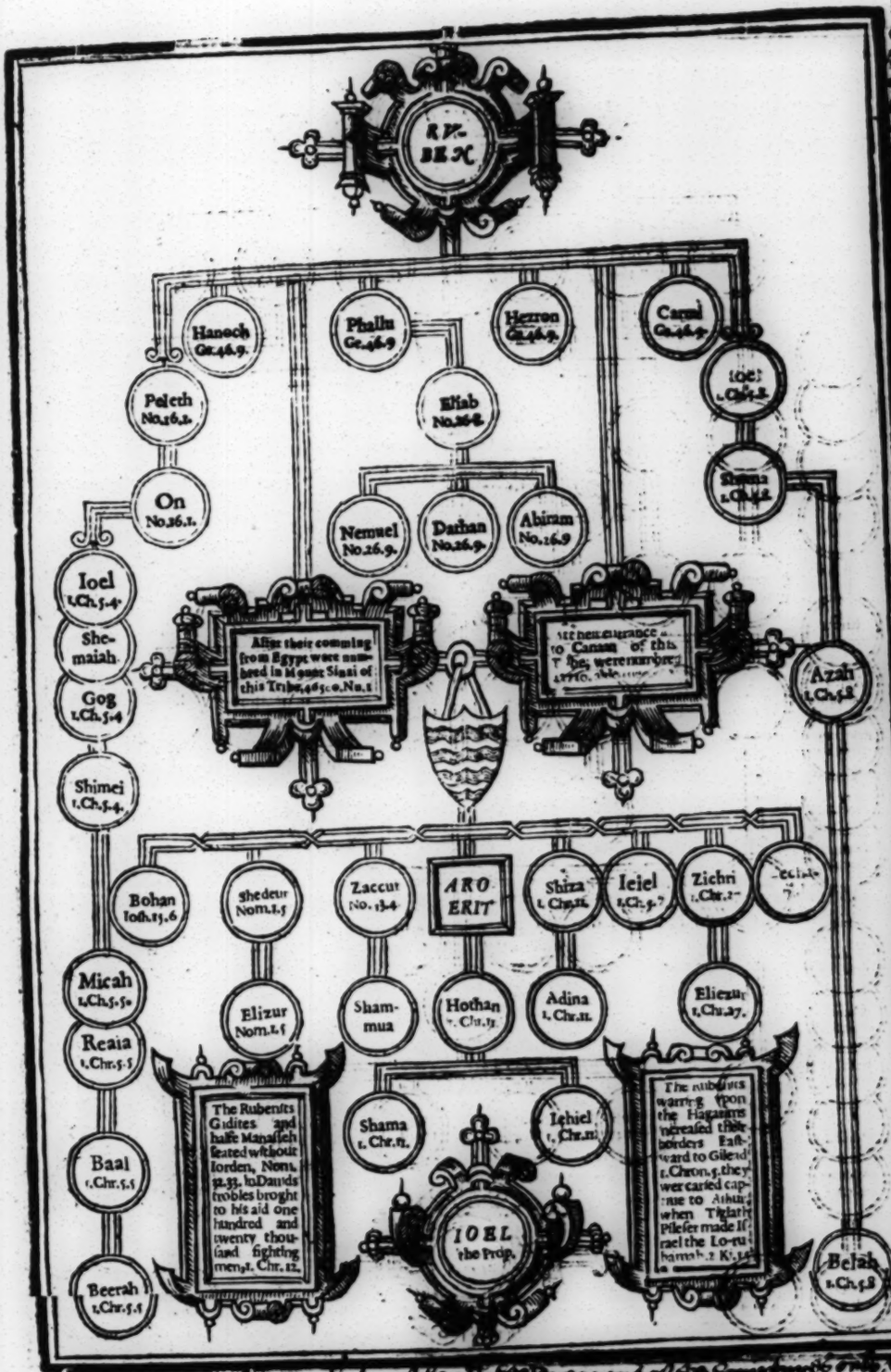
The Thalmudists lyinge genealogie for their Traditions.


His eldest Da.
LOT Ge.11
His yonger Dau.
Moab. Gen.19.
Ben-ammi.
Moabites.
Ammites.
Zippor No. 22.
Balak No. 22.
Mesha 2.K.3.4.
Ithmah 1.Ch 11
Shimrith.
Iehozabad.
Daugh. of Moab
Chilion Rut.1.5
Orpah Rut 1.4
Rut.1.5.
RVTH Rut.1.4
BOAZ Ru.4.13
Naamah.
Salomon
Baalis Iere.40.
Zabad 2.Ch.24
Shimeah.
Tobiah Ne.2.19
Zelek 2.Sa.23.
Shobi 2.Sa.17.
Hanun 2.Sa.10
Nahash 2.Sa.10
Sodom Ge.19.2
Gomorr Ge.19.2
Adamah Deu.29.23
Zeboim Deu.29.23
Lot with Lot
These incestuous sons of Lot, Moab and Ammon were great enemies to the Church of God. Notwithstanding from the one, even Naamah, the Royall blood of the Kings of Iudah descended, 2 Ch. 12.13. And by Ruth that King of Kings, even Christ Iesus, Matth.1.5. How unsearchable are thy Iudgements O God, and thy waies past finding out! Ro. 11.33
As it was in the daies of Lot, so shall it be &c.



Marke well this composed dialogue betwene a papist & a Iewish Rabbyn conferringe Traditions: wch doth make ag^st them, not for them.

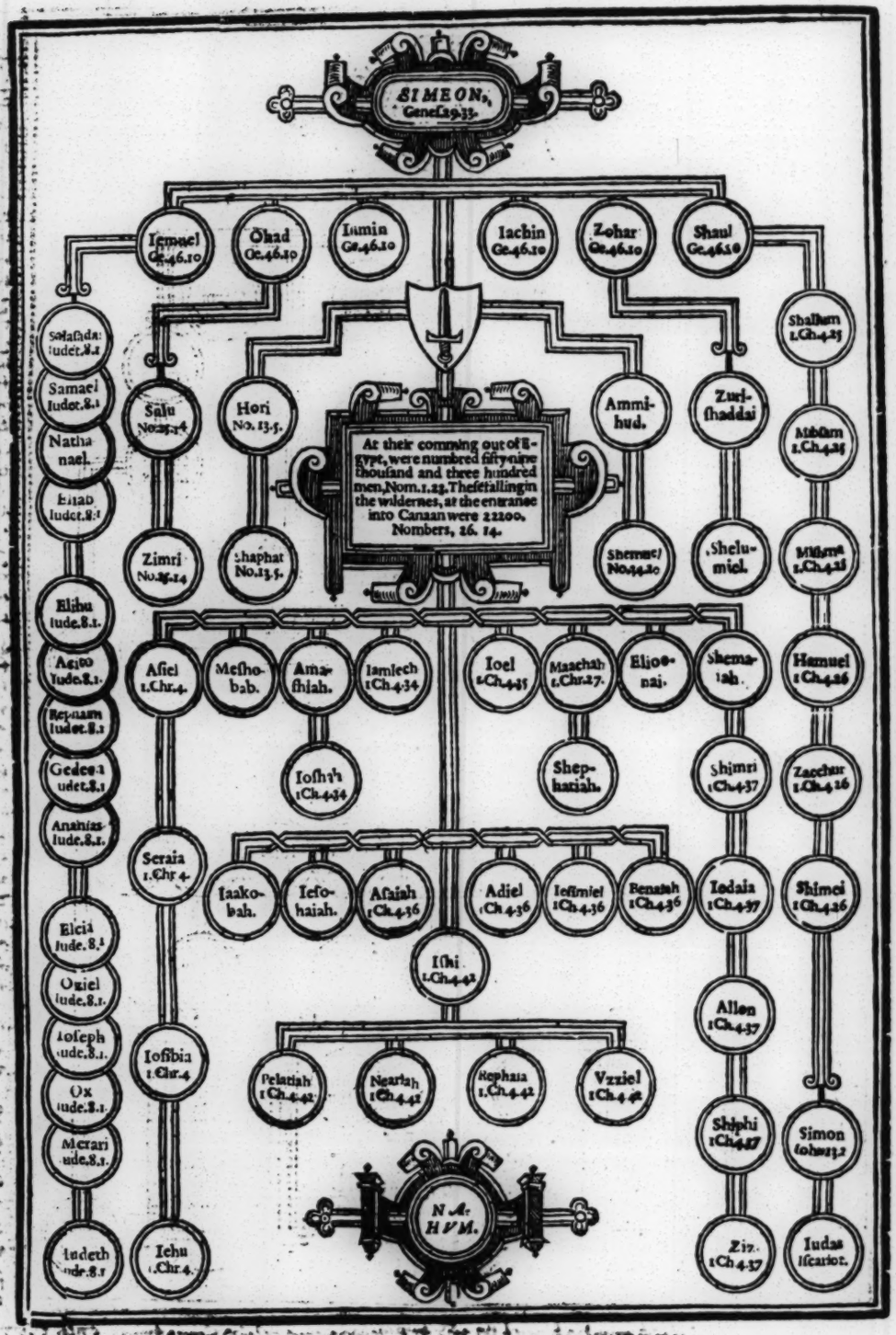

Zilpah Ge.30.9
LEAH Ge.29.23
JACOB Ge.25.26
Rachel
Bilhah Ge.30.4
Ruben
Symeon
Leui
Dinah Ge.30.21
IVDAH
Issachar
Zebulun
Ioseph
Aseneth Ge.42.45.
Beniamin
Manasseh
Ephraim
Gad
Asher
Dan
Naphtali
Iacob in Egypt and vpon his death-bed prophesied to his sonnes their seuerall events, to Iudah hee giueth the preheminence, and sheweth that his Septer should continue til SHILOH the CHRIST should come: In him he blesseth euery Tribe, noting them by sundry metaphoricall allusions, as heere thou seest expressed by Armes: Read Geneses 49.

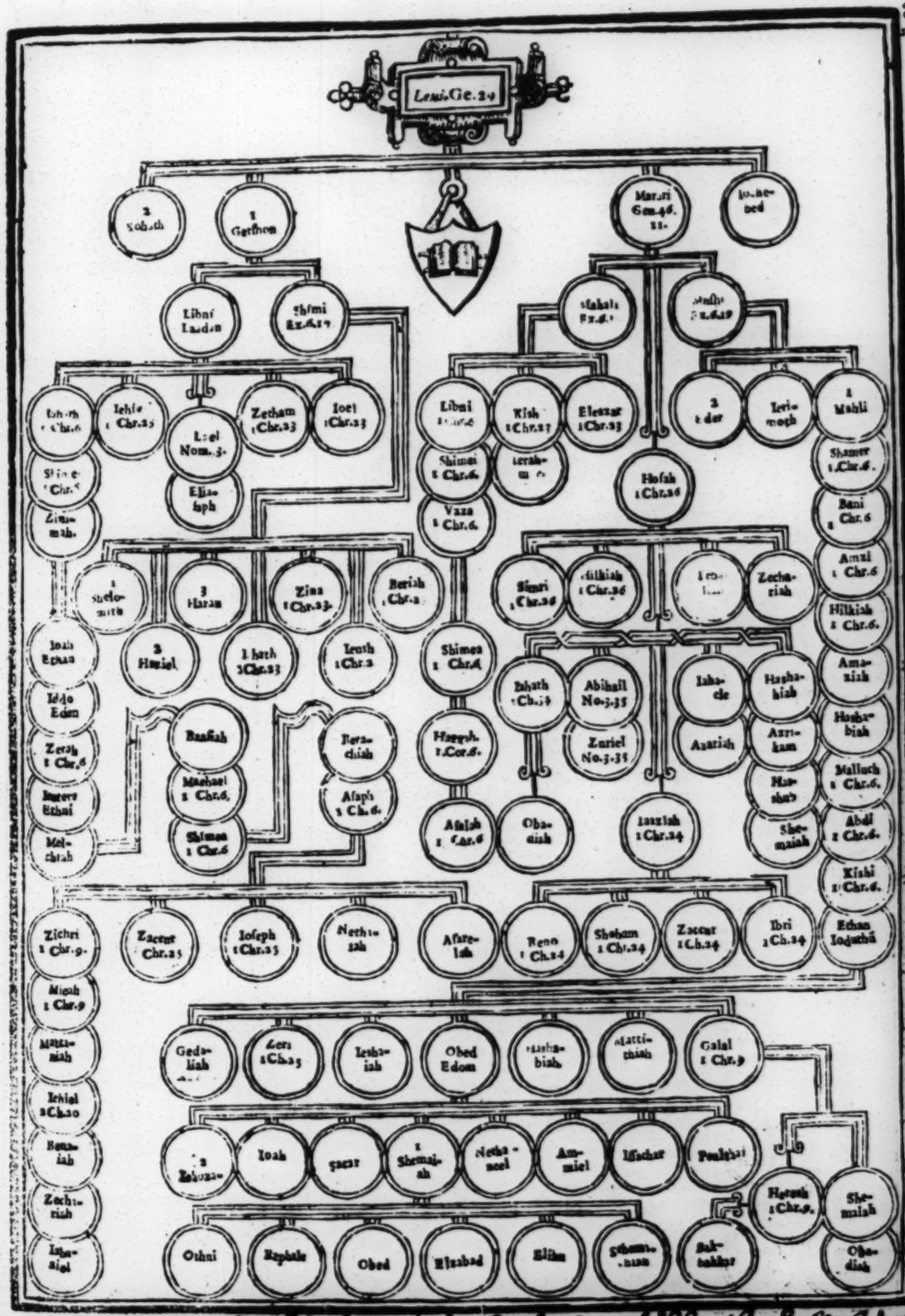


When the Thalmud was first wrytten: & afterward caused many Iewes to be kept back from Christianytie.

…ſtrye rombat muſt be no ſtrye weapons of ſtye Scriptures only, …
…degree deſerued. For about ſtye yeare of ye Lord. 150. ſtye Talmud began to be …
…embraced of traditions: ſtye ſumme of ye reaſon ſtyen ſtye Iewes …
…word it did encrease almoſt to a ſtrings infinite. And after ſtyeſe …
…that any one of ſtye Iewes, was conuerted to ye Christian faithe …
…ned & abuſe from ye Scriptures, intangled in ye snares of traditions. …
…bone ſtroben of ye Scriptures of ye old Testament, & of ſtye firſt beginninge, reaſon, &

Of &c


SIMEON,
Genes.29.33.
Ieamuel Ge.46.10
Ohad Ge.46.10
Iamin Ge.46.10
Iachin Ge.46.10
Zohar Ge.46.10
Shaul Ge.46.10
Salu No.25.14
Hori No. 13.5.
Ammihud.
Zurishaddai
Shalhum 1.Ch.4.25
Mibsam 1.Ch.4.25
Mishma 1.Ch.4.25
At their comming out of Egypt, were numbred fifty nine thousand and three hundred men. Nom. 1.23. Thefe falling in the wilderneſs, at the entrance into Canaan were 22200. Nombers, 26. 14.
Zimri No.25.14
Shaphat No.13.5.
Shemuel No.34.20
Shelumiel.
Hamuel 1.Ch.4.26
Zaccur 1.Ch.4.26
Shimei 1.Ch.4.26
Asiel 1.Chr.4.
Meshobab.
Amashiah.
Iamlech 1.Ch.4.34
Ioel 1.Ch.4.35
Maachah 1.Chr.27.
Elioenai.
Shemaiah.
Ioshiah 1.Ch.4.34
Shephatiah.
Shimri 1.Ch.4.37
Seraia 1.Chr.4.
Iaakobah.
Iesohaiah.
Asaiah 1.Ch.4.36
Adiel 1.Ch.4.36
Iesimiel 1.Ch.4.36
Benaiah 1.Ch.4.36
Iedaia 1.Ch.4.37
Ishi 1.Ch.4.42
Allon 1.Ch.4.37
Iosibia 1.Chr.4.
Pelatiah 1.Ch.4.42
Neariah 1.Ch.4.42
Rephaia 1.Ch.4.42
Vzziel 1.Ch.4.42
Shiphi 1.Ch.4.37
Simon Iohn 13.2
Ziz. 1.Ch.4.37
Iudas Iscariot.
Iehu 1.Chr.4.
Iudeth Gen.8.1
Elihu Iude.8.1.
Agiab Iude.8.1.
Gedeon Iudet.8.1
Ananias Iude.8.1.
Elcia Iude.8.1
Oziel Iude.8.1.
Ioseph Iude.8.1.
Ox Iude.8.1.
Merari Iude.8.1.
NAHVM.



the auncienter tymes were named old Testament: for the same ratyfied & confirmed by the same Diuinitie to endure vntyll the comynge of Christ. Whom the Euangelistes & Apostles do manifestly declare to be fulfilled in the Gospell. Wherfore the Gospell is called the newe Testament. Which is not to be vnderstanded as though it were an other maner of doctrine then was before: but for that it is more euident & clere. For the Gospell is nothing els but a playne & euident declaration of the olde Testament. Wherfore the Gospell & the olde Testament do agree together in all poyntes. For they both haue one God, one Christ, one fayth, one hope, one charitie, one Sacrament of Baptisme, one Sacrament of the Supper of the Lorde, one Church, one kynde of ceremonies, one maner of Sacrifice. Finally in all thynges they be lyke one to the other. Wherfore they be not two Testamentes, but two partes of one Testament. Which is called the Testament, because it is the last will & ordinaunce of God, which he hath appointed for vs, before his departure out of this worlde. Which is of no force nor effect, vntyll the death of the Testator. Whose death is the confirmation of the Testament. Wherfore Christ is called the Mediatour of the newe Testament, because he hath confirmed the same with his death. Which is the ratyfication of the olde Testament. Wherfore Christ is called the Mediatour of the newe Testament, because he hath confirmed the same with his death. Which is the ratyfication of the olde Testament.

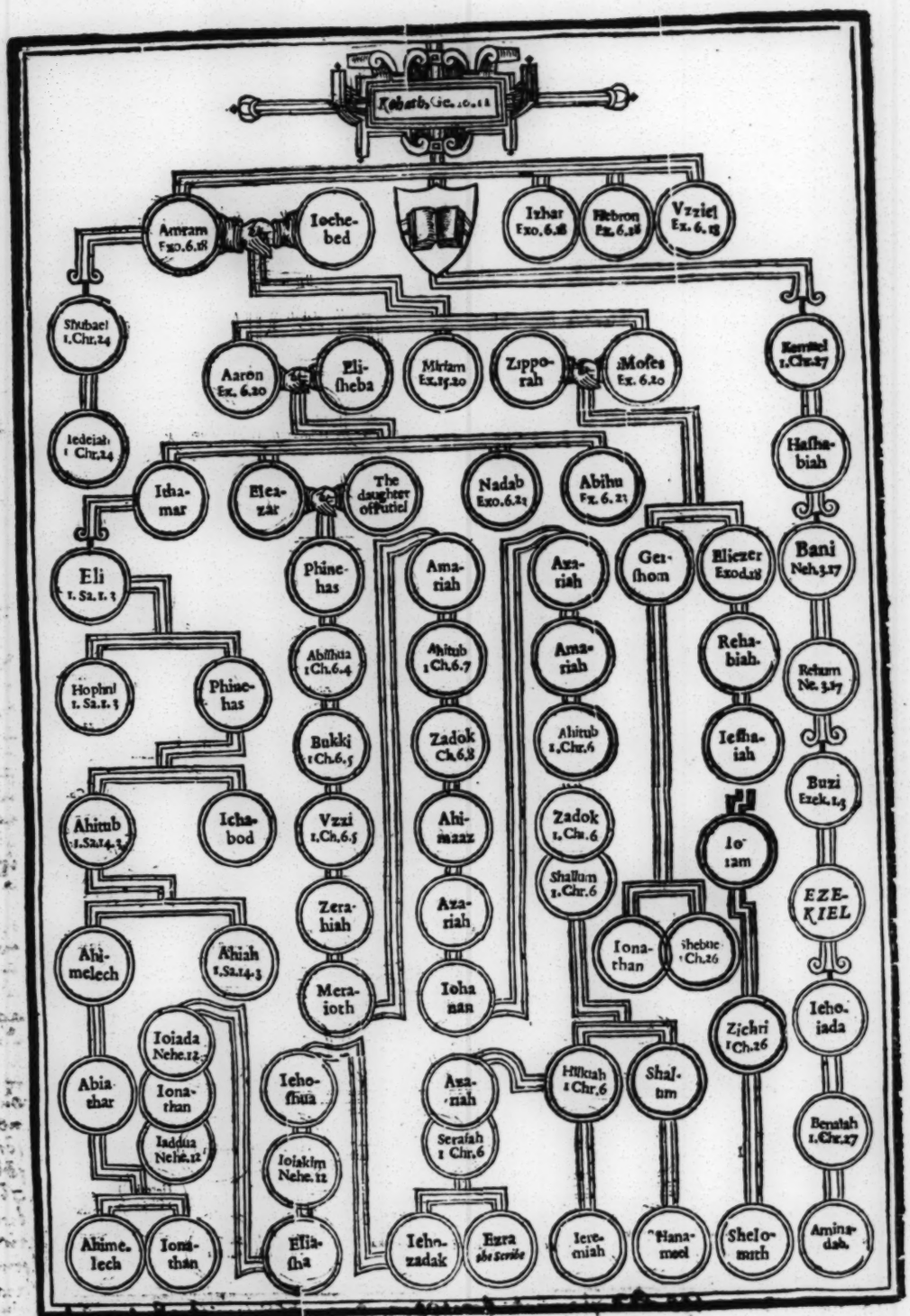
Of The newe Testament: agaynst Traditions are stronglye maynteyned by The Romyshe Churche as The mayne pillers of That Religion.

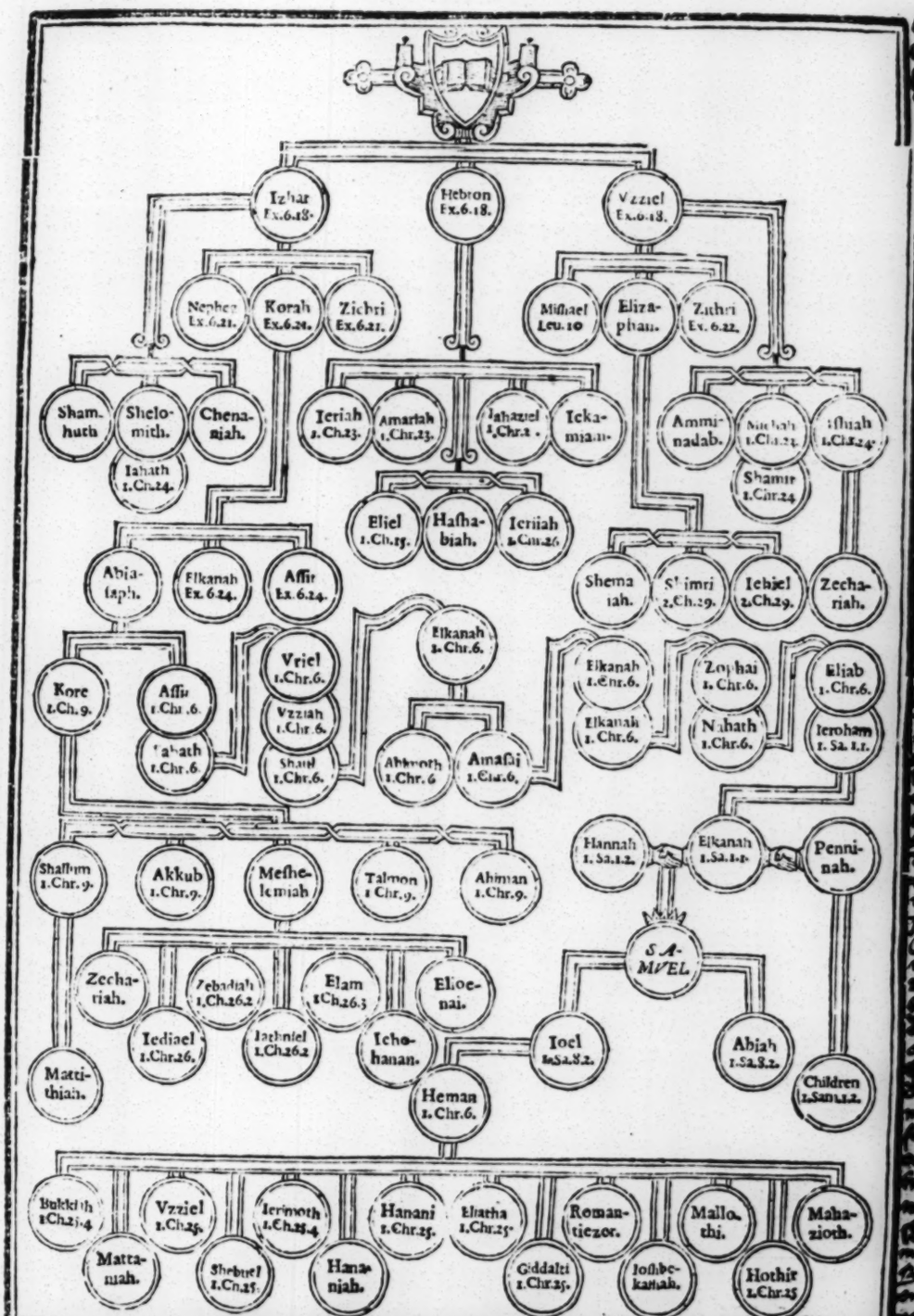
Of the newe Testament: agaynst Traditions are stronglye maynteyned by The Romyshe Churche as The mayne pillers of That Religion.

Holie Scriptures vpon Traditions.

There is an other great adoe of disputations and moues amongest the pontificalles, vpon the Gyues of Ethnus, Emserus, & others, whyche would not be moued to receyue the Scriptures vpon the testymonie of the Churche, but vpon the testymonie of Traditions. But this question doth suppose & presume that the Romyshe Churche is the mother of all Churches, & the gouernesse ouer all Christendome. Whereof we haue spoken before in the Preface. Nowe we say that Traditions be not the cause why we receyue the Scriptures, but the Scriptures be the cause why we receyue Traditions. For we receyue Traditions, because they be agreeable to the Scriptures. Wherfore the Scriptures be of more authoritie then Traditions. Neyther can Traditions be a sufficient cause why we should receyue the Scriptures. For the Scriptures be of more authoritie then Traditions. Wherfore the Scriptures be of more authoritie then Traditions. Wherfore the Scriptures be of more authoritie then Traditions.

Wherfore the Scriptures be of more authoritie then Traditions. Wherfore the Scriptures be of more authoritie then Traditions. Wherfore the Scriptures be of more authoritie then Traditions. Wherfore the Scriptures be of more authoritie then Traditions.

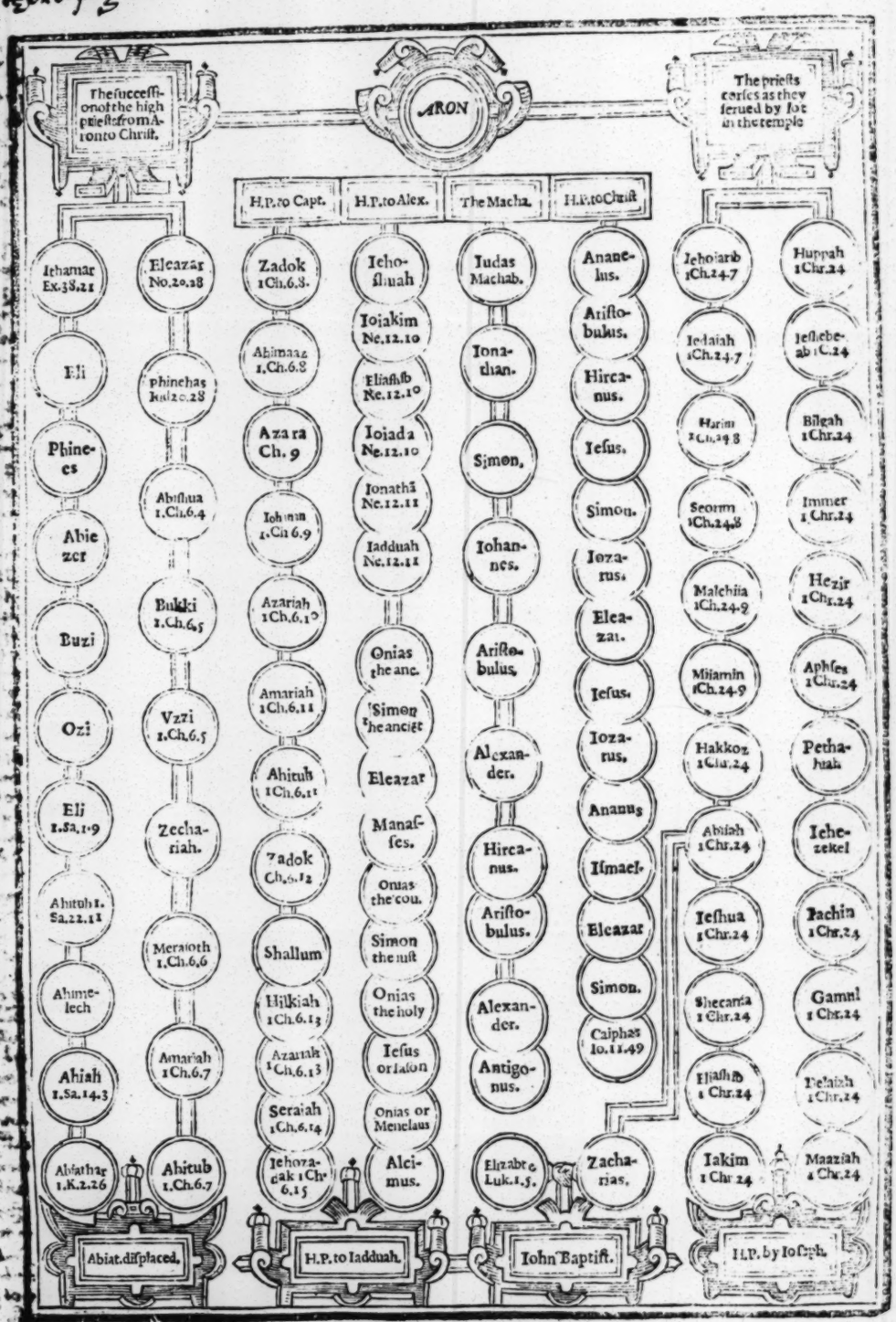

Kohath Gen. 46.11
Amram Exo.6.18
Iochebed
Izhar Exo.6.18
Hebron Ex.6.18
Vzziel Ex. 6.18
Shubael 1.Chr.24
Aaron Ex. 6.20
Elisheba
Mirtam Ex.15.20
Zipporah
Moses Ex. 6.20
Kemuel 1.Chr.27
Iedeiah 1 Chr.24
Hashabiah
Itchamar
Eleazar
The daughter of Putiel
Nadab Exo.6.23
Abihu Ex. 6. 23
Eli 1. Sa. 1. 3
Phinehas
Amariah
Azariah
Gershom
Eliezer Exod.18
Bani Neh.3.17
Hophni 1. Sa. 1. 3
Phinehas
Abishua 1 Ch.6.4
Ahitub 1 Ch.6.7
Amariah
Rehabiah.
Rehum Ne. 3.17
Bukki 1 Ch.6.5
Zadok Ch.6.8
Ahitub 1.Chr.6
Iesshaiah
Buzi Ezek.1.3
Ahitub 1.Sa.14.3
Ichabod
Vzzi 1.Ch.6.5
Ahimaaz
Zadok 1.Chr.6
Iozabad 1.Chr.26
EZEKIEL
Zerahiah
Azariah
Shallum 1.Chr.6
Ahimelech
Ahiah 1.Sa.14.3
Meraioth
Iohanan
Ionathan
Shebuel 1 Ch.26
Iehoiada
Zichri 1 Ch.26
Ioiada Nehe.12
Ionathan
Iaddua Nehe.12
Iehoshua
Azariah
Hilkiah 1 Chr.6
Shallum
Abiathar
Ionathan
Iaddua Nehe.12
Ioiakim Nehe.12
Seraiah 1 Chr.6
Benaiah 1.Chr.27
Ahimelech
Ionathan
Elisha
Iehozadak
Ezra the scribe
Ieremiah
Hanameel
Shelomith
Aminadab

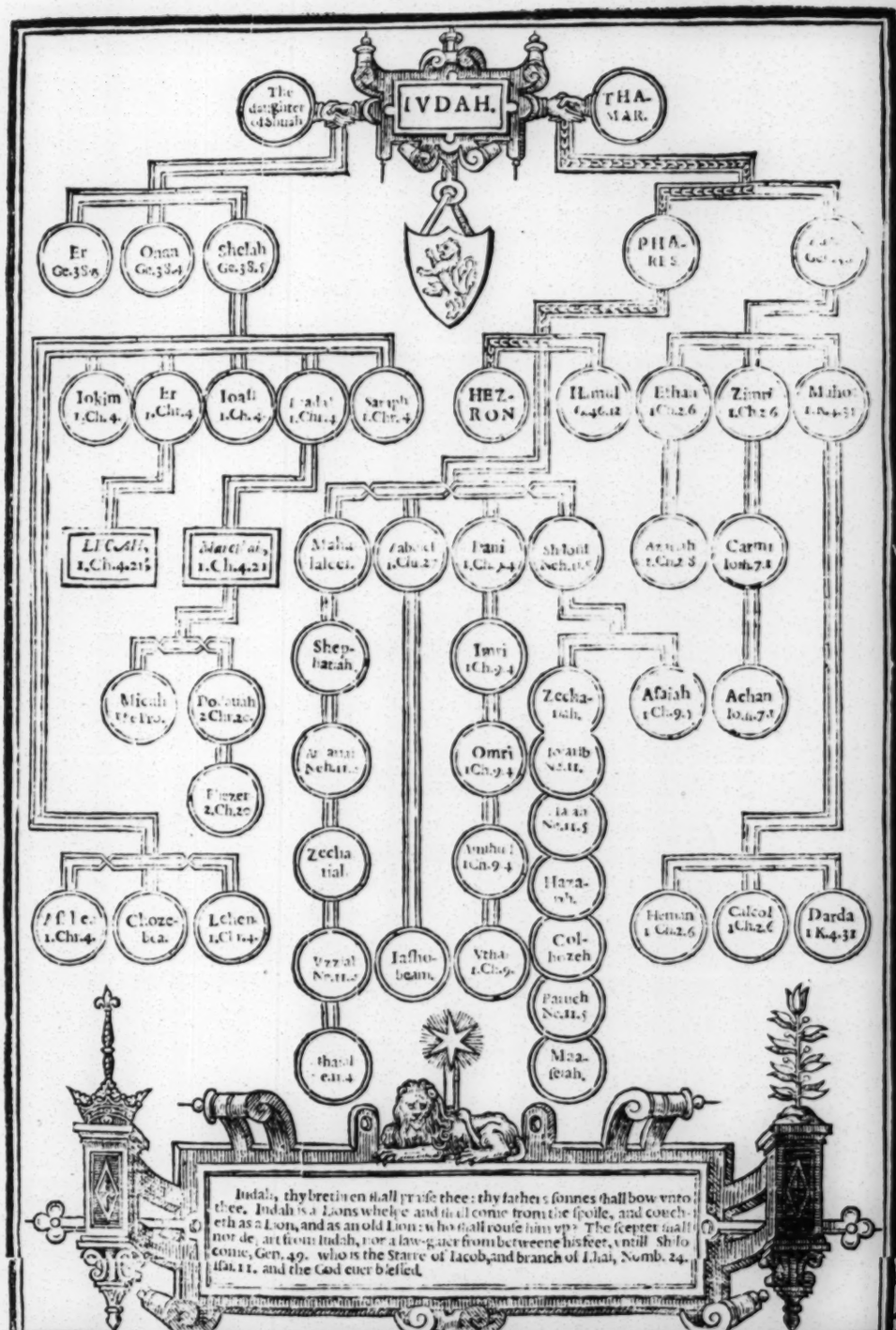


false glosses made by the papistes vpon some parte of Scripture to mayntayne their Traditions, as in 2. places here mentioned, of Ieremye & Paul.

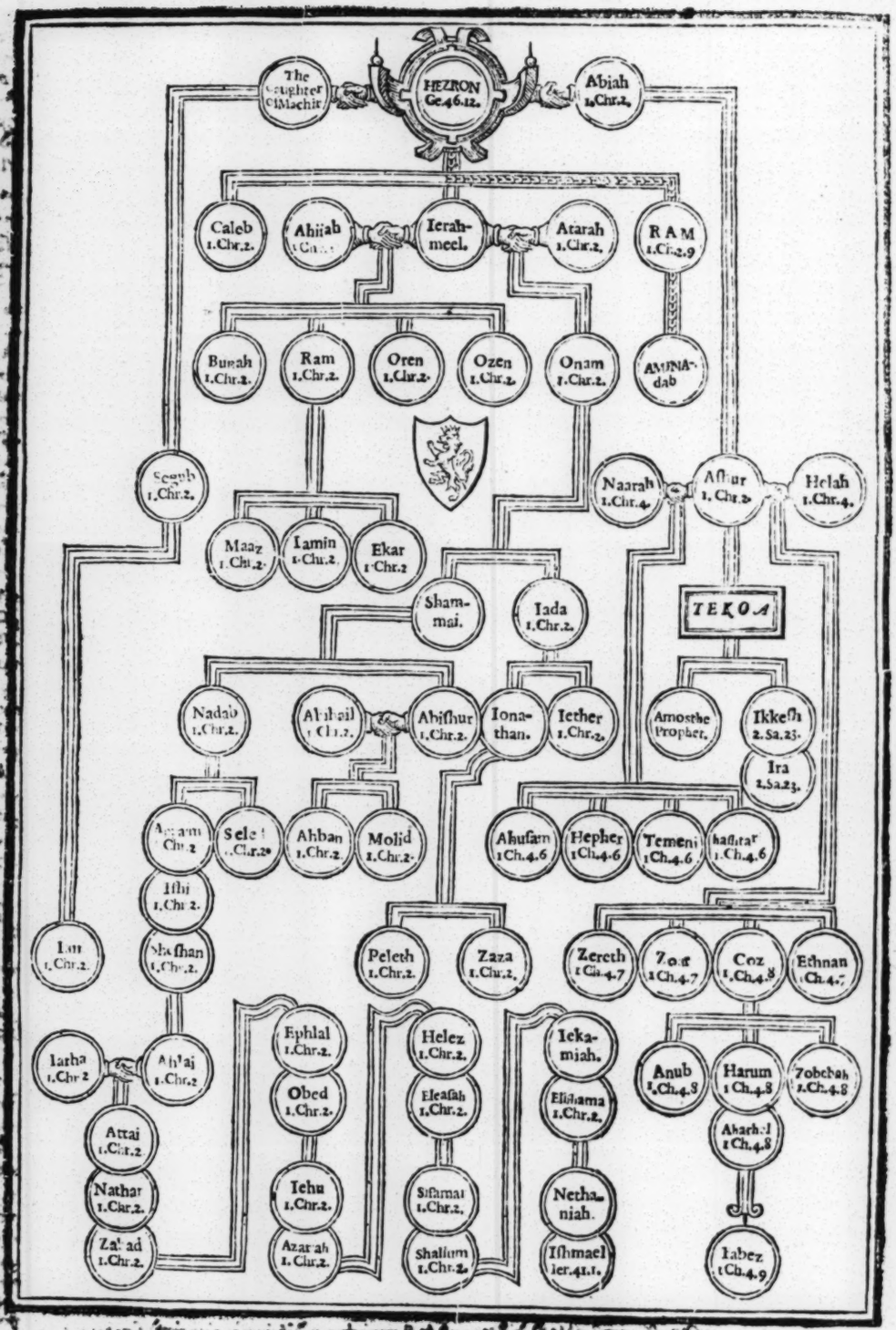
all ought to be expressed in letter, or ought ment in anything: but that parcely some parte of the Apostles doctrine ought to be written partly in the Epistle; now that Paul speaketh of the doctrine of Christ & the Apostles, that some are to be written & some in tables of mans hart, & some by the spirit of God in the hartes: but they do separate indefinitely, & indeterminately neither do we gloze to the contrary that they shall goe away scotfree, but ment & say the words of the text, doe mark the diuers & their ambiguyte

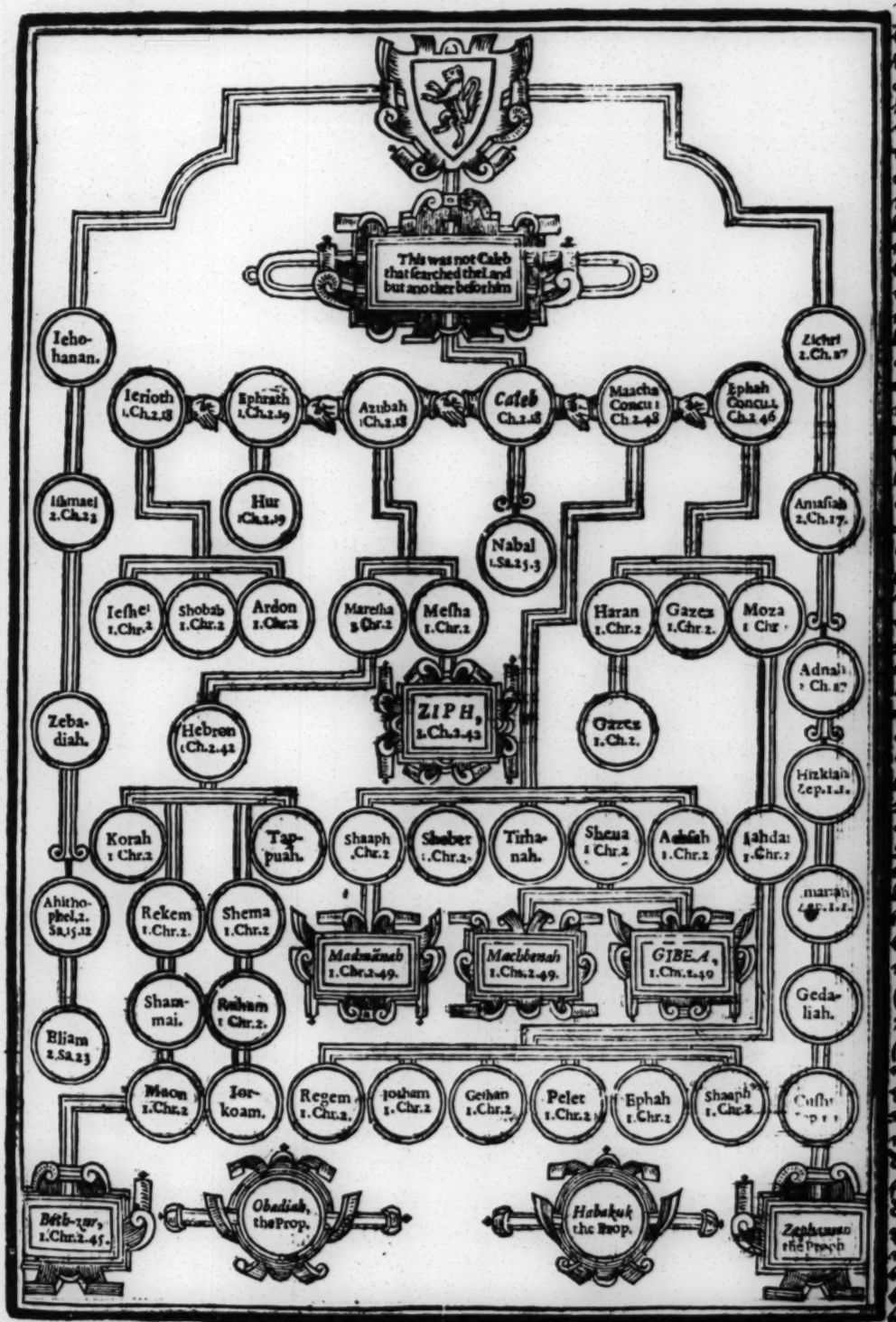
Mr perkyns in his treatise of a Reformed Catholike in his first volume, vppon his Text: Revel. 18. 4. Londinpo. 20. controuersall poynte of Religion betweene us & his Papiste, Cate in leg. 7. poynt leyre an excellent discourse & conferringe Traditions, wth the differences & obiections of the Papiste, ouer throwne & answered against to his same: See leyre. pag. 580.





A computation betweene the papistes & us, about the time when the Gospell began first to be written, theire ayme being to helpe forward their traditions by it, although vpon a very weake foundation.


HEZRON
Ge.46.12.
The daughter of Machir
Abiah 1.Chr.2.
Caleb 1.Chr.2.
Ahijah 1.Chr.
Ierahmeel.
Atarah 1.Chr.2.
RAM 1.Chr.2.9
Bunah 1.Chr.2.
Ram 1.Chr.2.
Oren 1.Chr.2.
Ozen 1.Chr.2.
Onam 1.Chr.2.
AMINAdab
Segub 1.Chr.2.
Maaz 1.Chr.2.
Iamin 1.Chr.2.
Ekar 1.Chr.2
Naarah 1.Chr.4.
Assur 1.Chr.2.
Helah 1.Chr.4.
Shammai.
Iada 1.Chr.2.
TEKOA
Nadab 1.Chr.2.
Abihail 1.Chr.2.
Abishur 1.Chr.2.
Ionathan.
Iether 1.Chr.2.
Amos the Propher.
Ikkesh 2.Sa.23.
Ira 2.Sa.23.
Ahusam 1Ch.4.6
Hepher 1Ch.4.6
Temeni 1Ch.4.6
hashtar 1.Ch.4.6
Ishi 1.Chr.2.
Ian 1.Chr.2.
Shashan 1.Chr.2.
Peleth 1.Chr.2.
Zaza 1.Chr.2.
Zereth 1Ch.4.7
Zoar 1Ch.4.7
Coz 1.Ch.4.8
Ethnan 1.Ch.4.7
Iarha 1.Chr.2
Ahlai 1.Chr.2
Ephlal 1.Chr.2.
Obed 1.Chr.2.
Iehu 1.Chr.2.
Azariah 1.Chr.2.
Helez 1.Chr.2.
Eleasah 1.Chr.2.
Sisamai 1.Chr.2.
Shallum 1.Chr.2.
Iekamiah.
Elishama 1.Chr.2.
Nethaniah.
Ishmael Ier.41.1.
Anub 1.Ch.4.8
Harum 1.Ch.4.8
Zobebah 1.Ch.4.8
Aharhel 1Ch.4.8
Iabez 1Ch.4.9
Attai 1.Chr.2
Nathan 1.Chr.2.
Zabad 1.Chr.2.

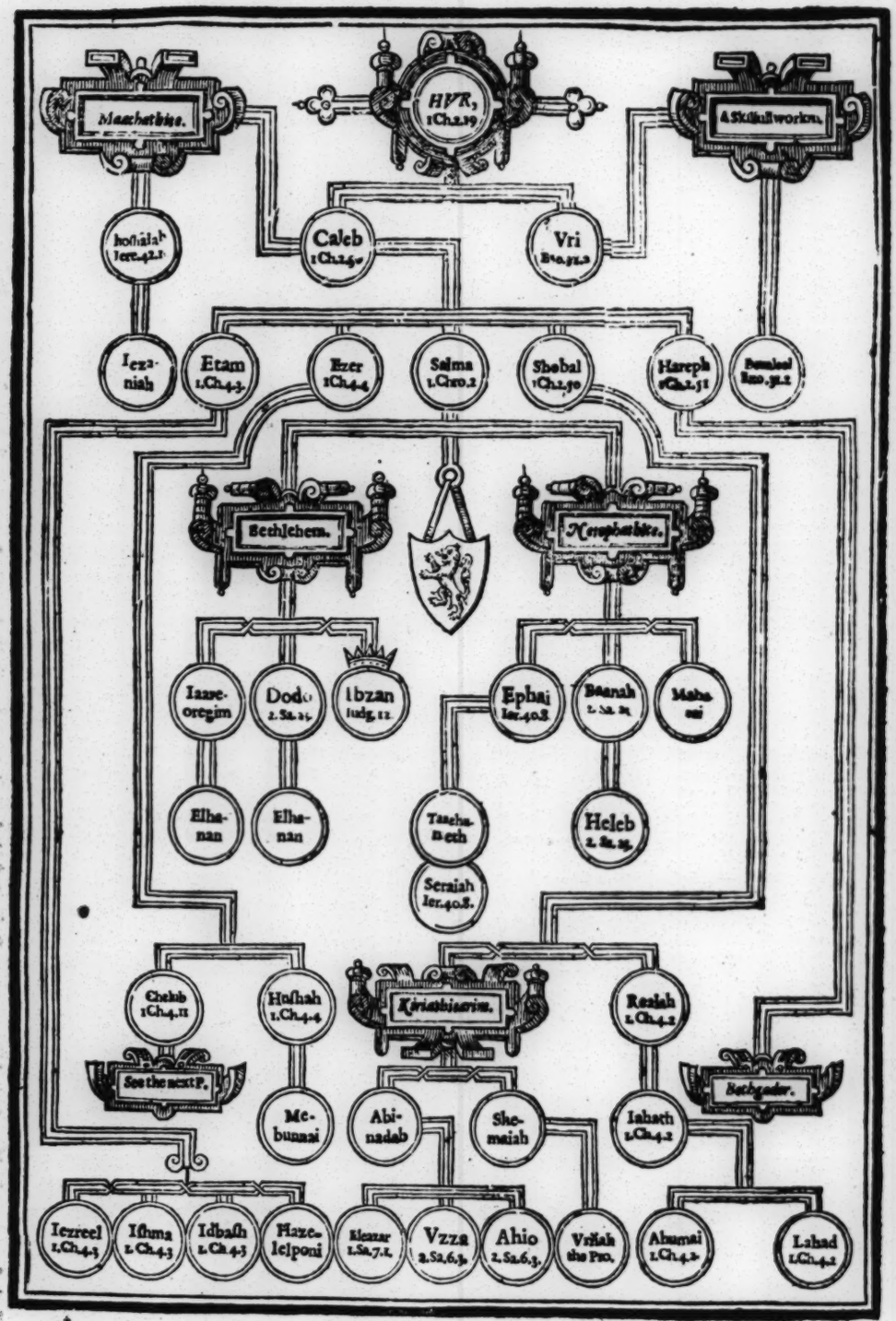


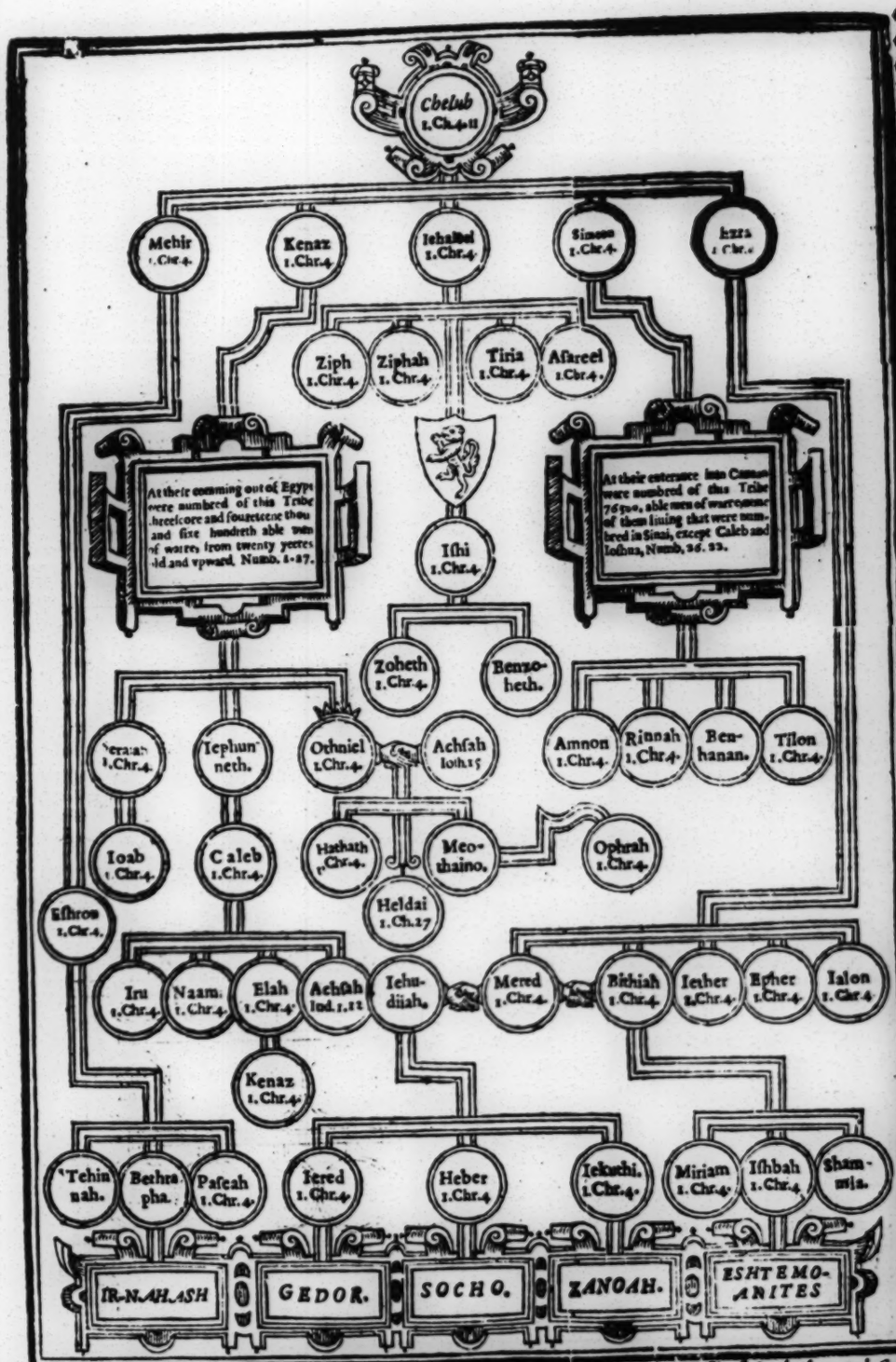
In the infancye of ye Churche the Gospell was first preached & confirmed wth myracles, before it was committed to wrytinge, wch maketh nothinge for traditions.

That heareth you heareth me: & he yt contemneth you, contemneth me, & him that sent me. Luke.10.

For wee Christ not knowen vnto vs by waye of salvation, but by those, by whome ye Gospell is come vnto vs. That Verely wch they then did sound forth before but afterward by the will of God they delivered to us in wrytinge, the foundation & pillar of our faith, for hyme to come. Those to whome did ye Apostles deliver ye Gospell in wrytinge. marke it that those portions of Scripture wch ye Apostles did deliver vnto vs in wrytinge. to whome they delivered ye Epistles of ye Apostles were knowen, that they for yt cause only, should make vse of ye wrytinge of ye Apostles. Indeed Papistes dare saye, That vnto vs ye Apostles did deliver vnsyptures, ye same wch they God forbid.

That


Maachathite.
HVR, 1 Ch.2.19
A Skilfull workm.
Caleb 1 Ch.2.42
Vri Exo.31.2
Iezaniah
Etam 1.Ch.4.3.
Ezer 1Ch.4.4
Salma 1.Ch10.2
Shobal 1Ch.2.50
Hareph 1Ch.2.51
Bezaleel Exo.31.2
Bethlehem.
Netophathite.
Iaareoregim
Dodo 2.Sa.23.
Ibzan Iudg.12.
Ephai Ier.40.8.
Maharai
Elhanan
Elhanan
Tzeraha-Eth
Heleb 2.Sa.23.
Seraiah Ier.40.8.
Chelub 1Ch.4.11
Hashah 1.Ch.4.4
Kiriathsarim.
Reaiah 1.Ch.4.2
See the next P.
Bethgader.
Me-bunnai
Abi-nadab
She-meiah
Iahath 1.Ch.4.2
Iezreel 1.Ch.4.3
Ishma 1.Ch.4.3
Idbash 1.Ch.4.3
Haze-lelponi
Eleazar 1.Sa.7.1.
Vzza 2.Sa.6.3.
Ahio 2.Sa.6.3.
Vriah the Priest
Ahumai 1.Ch.4.2.
Lahad 1.Ch.4.2

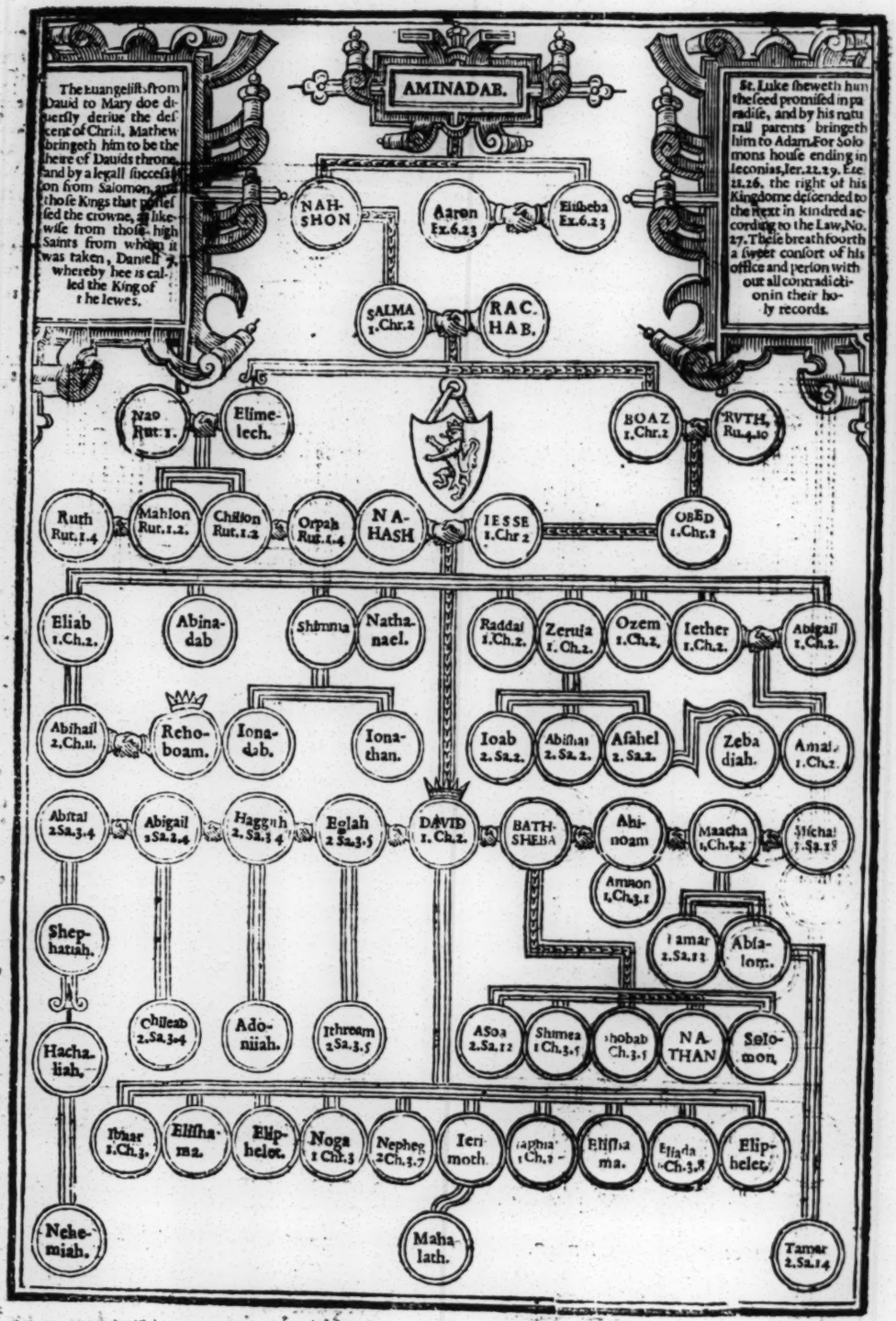


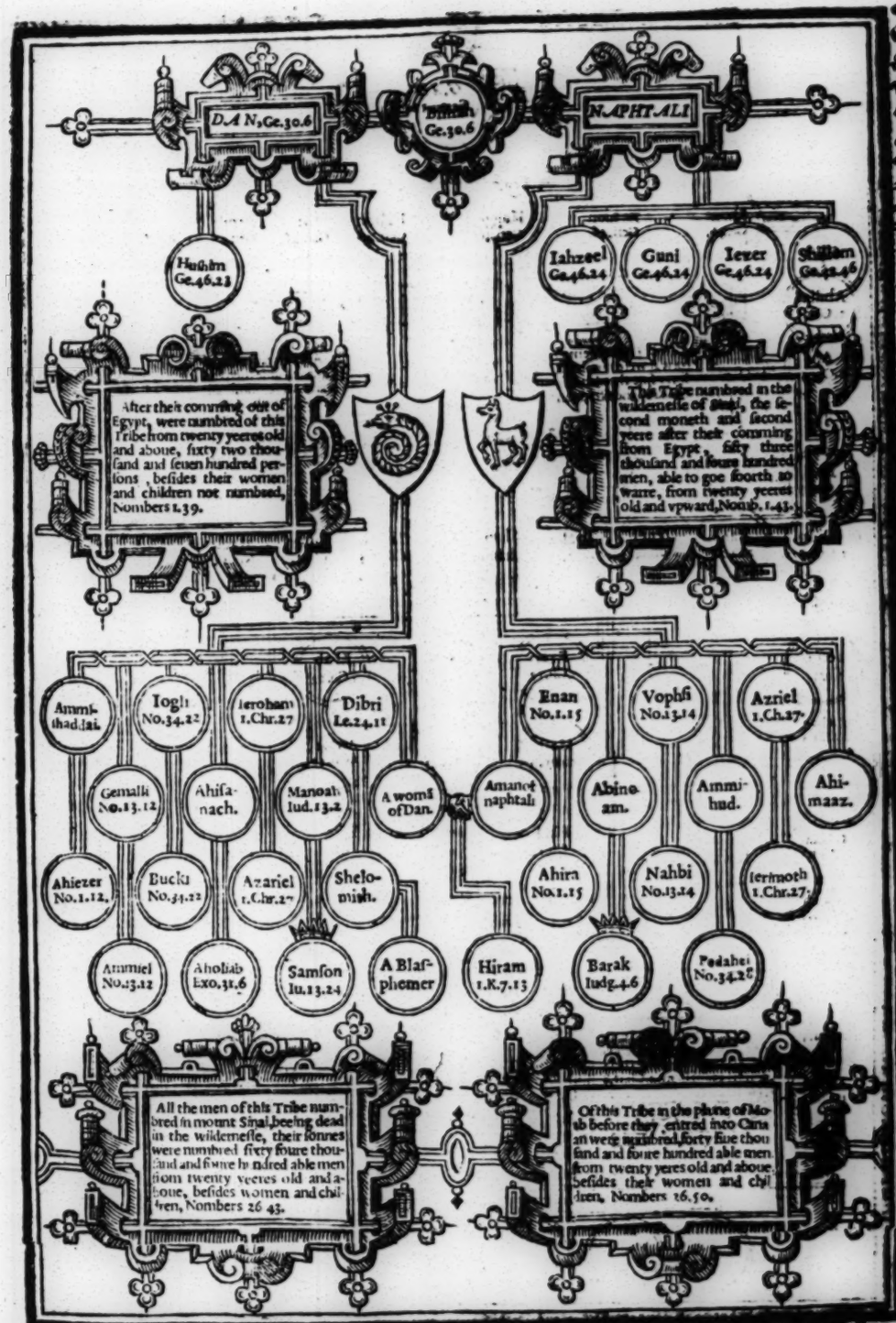
tegy dolued tegy ſame in wryting
to vs, nor in future tyme muſt be
tegy fondation & pillor of the
the ſame holy wryt & doctrine
take of tegy Apoſtles & diſciples
uid it to Ebr. Eldrion. Thoſe
nes taken in Scripture & ſtan
dation & pillor of tegy only tyme
tiely faith of tegy primitiue
& wryt reuerenced from tegy
poſtles, not tegy Apoſtles by
word of God did dolyuer vnto
us. Therefore tegy faith & re
buylded, reuerenced, approued, &
nſtituted vpon any other
omad tegm out of tegy wryting
dolyued by tegy Apoſtles, if not
tegy faithe Catholyke tyme, tiely
Apoſtolicall & of tegy primitiue
& wryt. And Irenæus doth a
ſigat tegy are Heretikes not ad
ritegy caſt away tegy Scripture
or warned from that they are
uariable ſtayers & that of truth
cannot be found out by them
out traditions & vnwritten
from tegy Apoſtles, & by them
dyd not tiely kepe.
And for Ebr, ſo parte that
Scripture was not at tegy
it ſuit in wryting profitably
by diuerſion of mens eye hand
a ſtone of tegy Apoſtles, Luc. 6.
16. 22. 23. wythout & Apoſtles
& Eldors came together, in
firſt & famous Counſell at
ym Caldon kepte Apoſtolicall
wythout tegy Apoſtles kepte
dolyberated ſuppoſe, all
on ſuffrages & wryting, tegy
neyther an Apoſtle by
gathered from amongſt
nal Rome. Rome is tegy
mitiue & firſt beginning
Scripture dyuinely inſpired
in tegy newe Teſtam, not tegy
Aduerſaries cannot deny
ſtory and wee fynd that
Scripture in tegy old Teſtam
had a very ſplendent beg
ning, wythin God Him ſelfe dyd
ſpire wyth tegy owne hand, wry
to tegy people of tegy Decalogue
in tables: ſo in ſucceſſing
aduerſaries about hym
and ſtory ſo & ſtate of
dition, yet tiely not ſuch
Holy Scripture in ỹ olde Teſta: ment had a glorious beginning when ỹ worde of ỹ Lord was wryten in tables, wth the fynger of God.

Holy Scripture in ỹ newe Teſtam^t doth not conſiſt to wryting by ye 2. or 3 ſenſe of ỹ Apoſtles, as ye here very frendlyly.

to ſerue out tegy bright & glorious firſt originalle of Scripture in tegy newe Teſtament, tegy beginnings to wryte tegy Apoſtolicall doctrine was done not by any one of tegy Apoſtles, by any priuate Counſell, but at that tyme when all tegy Apoſtles & alſo tegy Eldors of that ſame of Hieruſalem, were gathered together in that firſt & famous Counſell Apoſtolicke, wherin tegy diligent dolyberation of tegy matter, happen vnto & controuerſies were then moued an Epiſtle were wryten & ſent out, conteyninge in it tegy ſubtaunce & iudgent of tegy Apoſtles. And this was the firſte wryting, ſent forthe by tegy Apoſtles in tegy newe Teſtament; now ron it be —

Toward


The Euangelists from Dauid to Mary doe diuersly deriue the descent of Christ. Mathew bringeth him to be the heire of Dauids throne, and by a legall succession from Salomon, and those Kings that possessed the crowne, & likewise from those high Saints from whom it was taken, Daniell 7. whereby hee is called the King of the Iewes.
AMINADAB.
S. Luke sheweth him the seed promised in paradise, and by his naturall parents bringeth him to Adam. For Solomons house ending in Ieconias, Ier. 22.29. Eze. 21.26. the right of his Kingdome descended to the next in kindred according to the Law, No. 27. These breath forth a sweet consort of his office and person with out all contradiction in their holy records.
NAHSHON
Aaron Ex.6.23
Eliseba Ex.6.23
SALMA 1.Chr.2
RACHAB.
Nao Rut.1.
Elimelech.
BOAZ 1.Chr.2
RVTH, Ru.4.10
Ruth Rut.1.4
Mahlon Rut.1.2.
Chilion Rut.1.2
Orpah Rut.1.4
NAHASH
IESSE 1.Chr.2
OBED 1.Chr.2
Eliab 1.Ch.2.
Abinadab
Shimma
Nathanael.
Raddai 1.Ch.2.
Zerusa 1.Ch.2.
Ozem 1.Ch.2.
Iether 1.Ch.2.
Abigail 1.Ch.2.
Abihail 2.Ch.11.
Rehoboam.
Ionadab.
Ionathan.
Ioab 2.Sa.2.
Abishai 2.Sa.2.
Asahel 2.Sa.2.
Zebadiah.
Amasa 1.Ch.2.
Abital 2Sa.3.4
Abigail 2Sa.3.4
Haggith 2.Sa.3.4
Eglah 2Sa.3.5
DAVID 1.Ch.2.
BATHSHEBA
Ahinoam
Maacha 1.Ch.3.2
Michal 1.Sa.18
Amnon 1.Ch.3.1
Shephatiah.
Tamar 2.Sa.13
Absalom.
Chileab 2.Sa.3.4
Adoniiah.
Ithream 2Sa.3.5
ASua 2.Sa.12
Shimea 1 Ch.3.5
Shobab Ch.3.5
NATHAN
Solomon
Hachaliah.
Ibhar 1.Ch.3.
Elishama.
Eliphelet.
Noga 1 Chr.3
Nepheg 2Ch.3.7
Ierimoth.
Iaphia 1 Ch.3.
Elishama.
Eliada Ch.3.8
Eliphelet.
Nehemiah.
Mahalath.
Tamar 2.Sa.14



Scismes troubled & thwarted in the Apostles tymes for the preuention whereof, because they could not be present in all places, they caused the first Apostolicall storyes to be faithfully deliuered by tradition, but vnder the volume of tradition Apostolicall, the Scriptures

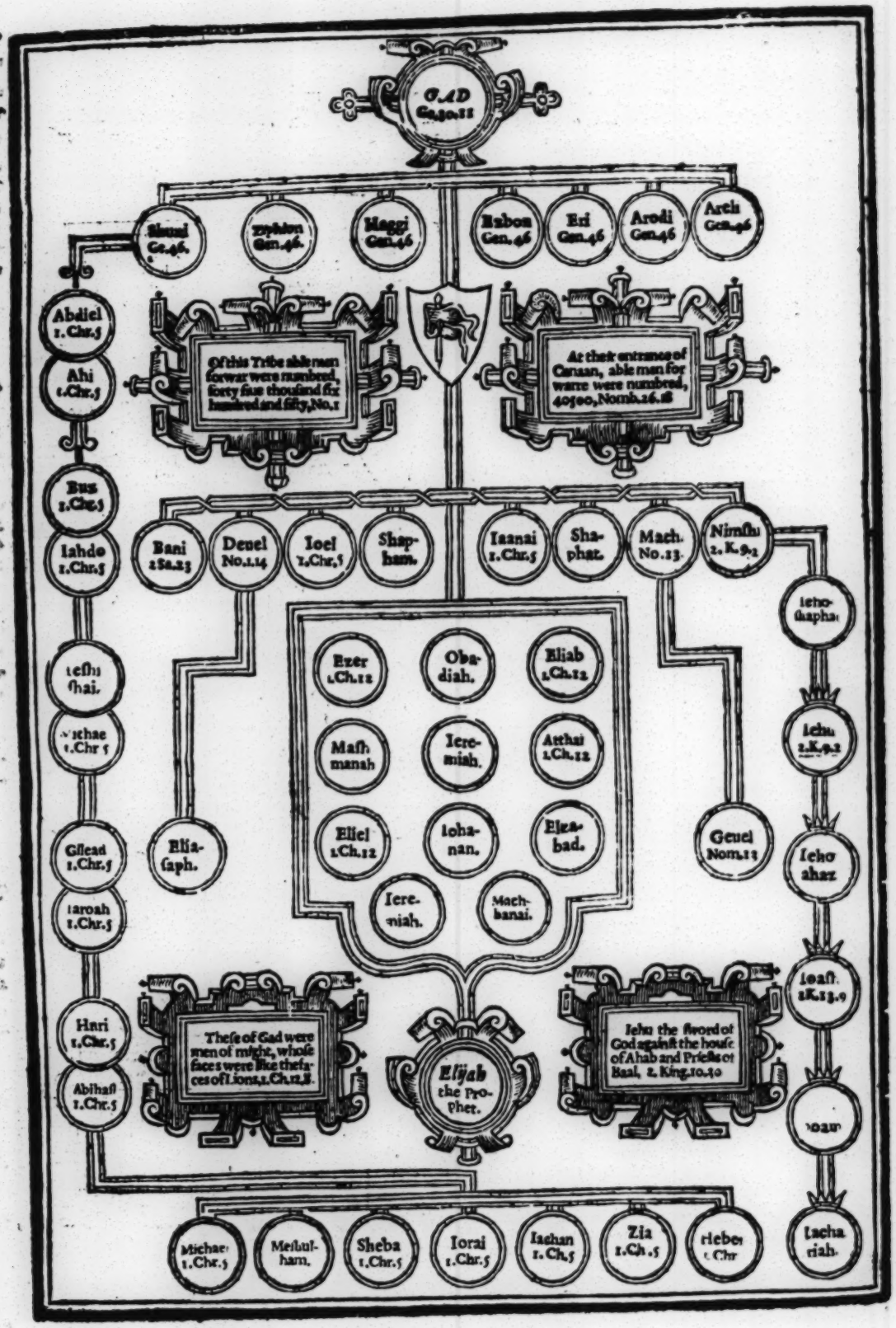
or tainct by any vntrouthe testimonyes, that any thinge of doctrine, dishonly misplaced, or ordred in the newe Testament, before that Comforter, the Holy Ghost & to vse his word at first

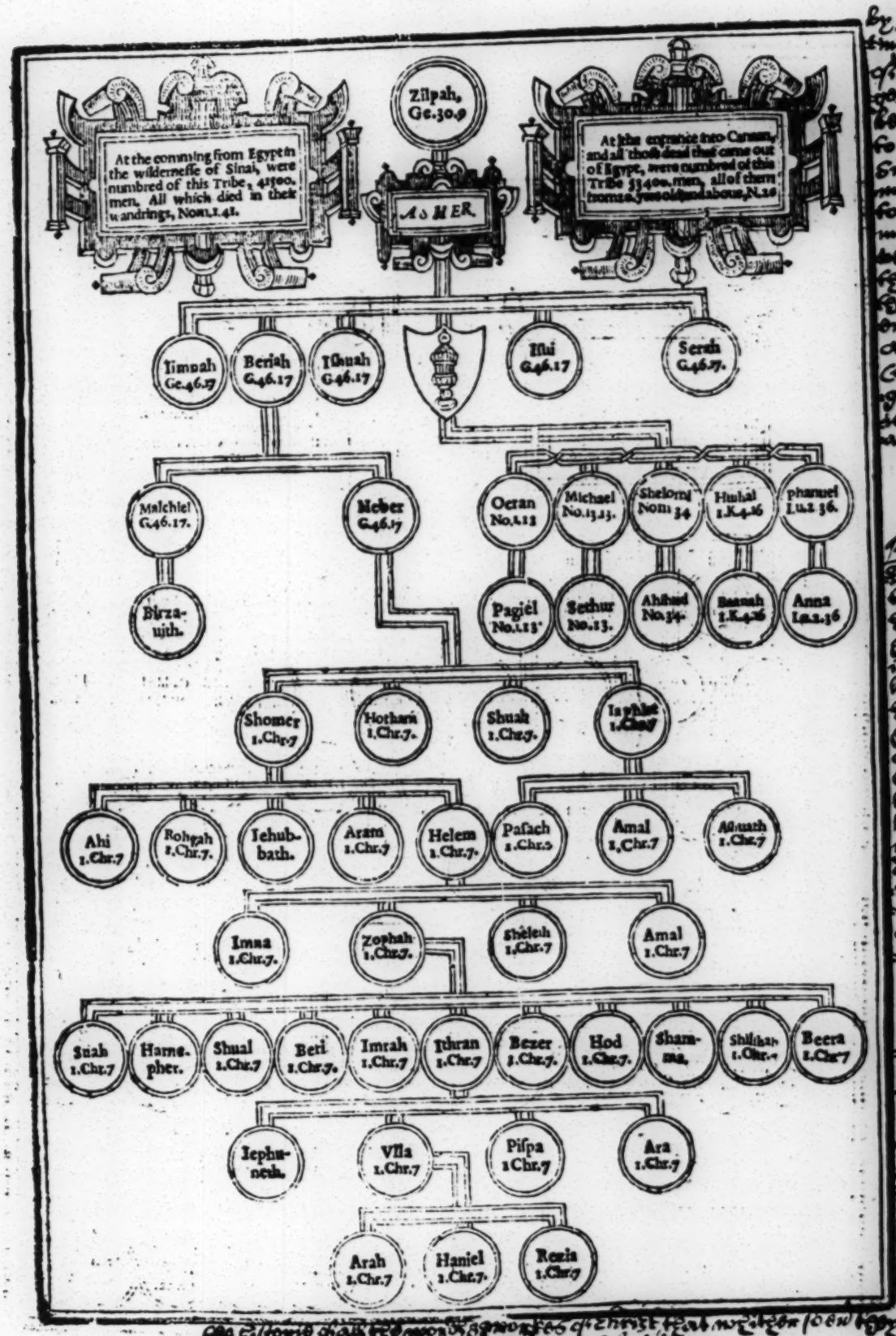
went out of Syon, & the worde out of Ierusalem but Elders of the first doctrine of the newe Testament, went out of Syon, and

mabe a table for the dignitie & authoritie of doctrine

See also in the beginninge of the aforenamed Apostolicall Epistles. Acts 15.24. certen which went out from us, haue troubled you with wordes, ouerthrowing your soules, vnto which we gaue no commaundement. Hereof it is playne, that euen in the time of the Apostles, & before the Scripture was finished, there arose false teachers, preaching false doctrine, contrary to the Apostles & Elders, and to the whole doctrine of the Scripture, in so much that the Apostle was fayne to write vnto the Galathians, to warne them of false teachers, that had troubled them, and peruerted the true doctrine of the Gospell. And in the first Apostolicall story, that we haue, which is the Actes of the Apostles, we finde, that the Apostles were fayne to withstande false brethren, and false Apostles, that came from Iudea, and troubled the churches of Antioche, Samaria, Galathia, Phrygia, Asia, Macedonia, Achaia, and other countreys, where they preached. And in the Epistles of Paul, Peter, Iohn, Iames, Iude, and the Reuelation of Iohn, which were written, before the first Apostolicall story was finished, we finde, that false teachers, false doctrine, false opinions, false traditions, false worshippinge, false name of knowledge, false obedience, false righteousnes, false holynes, false fayth, false hope, false loue, false vnitie, false peace, false vnderstandinge, false iudgement, false discretion, false zeale, false loue, false mercy, false pacience, false ioye, false comforte, false crosse, false tribulation, false affliction, false rebuke, false correction, false threatninge, false promise, false blessinge, false cursinge, false excommunication, false absolution, false satisfaction, false prayer, false thankesgeuinge, false fastinge, false almes, false preachinge, false ministration, false gouernaunce, false offices, false callinge, false ordre, false order, false degrees, false examination, false confession, false penaunce, false consolation, false sacraments, false baptisme, false supper of the Lorde, false mariage, false vsinge of the worlde, false obedience of magistrates, false obedience of subiectes, false lawes, false iudgementes, false sentences, false execution of iustice, false warre, false defence, false reuenge, false forgiuenes, false recompence, false rewarde, false punishment, false purgatorie, false hell, false heauen, false resurrection, false iudgement, false life, false death, false kingdome, false glorie, false crowne, false condemnation, false saluation, false Christ, false God, false Father, false Sonne, false Holy Ghost, false Scripture, false worde, false preachinge, false Apostles, false Prophetes, false Euangelistes, false Pastors, false Doctors, false Elders, false Deacons, false Widowes, false Virgins, false Churches, false Congregations, false Bishops, false Archbishops, false Archdeacons, false Deanes, false Chapters, false Officials, false Commissaries, false Parsons, false Vicars, false Curates, false Churchwardens, false Sidemen, false Churchyardes, false Churches, false Churchhouses, false Churchstuffe, false Churchgoodes, false Churchlandes, could not be euery where preuented nor vtterly banished.

And yet more ouer it is to be noted in the said first Apostolicall Epistle. Acts. 15.7. in that they say, that God sent Iudas & Silas, and also should tell from the same thinge by mouth of them, that they had not commaunded the Scripture to be vnderstanded with the tradition of their


GAD
Gen.30.11
Ezbon Gen.46
Eri Gen.46
Arodi Gen.46
Areli Gen.46
Haggi Gen.46
Ziphion Gen.46
Shuni Ge.46.
Abdiel 1.Chr.5
Ahi 1.Chr.5
Of this Tribe able men for war were numbred, forty fiue thousand fix hundred and fifty, No.1
At their entrance of Canaan, able men for warre were numbred, 40500, Numb.26.18
Bus 1.Chr.5
Iahdo 1.Chr.5
Bani 2Sa.23
Deuel No.1.14
Ioel 1.Chr.5
Shapham.
Iaanai 1.Chr.5
Shaphat.
Mach. No.13.
Nimshi 2.K.9.2
Iehoshapha.
Ieshishai.
Michael 1.Chr.5
Ezer 1.Ch.12
Obadiah.
Eliab 1.Ch.12
Mashmanah
Ieremiah.
Atthai 1.Ch.12
Eliel 1.Ch.12
Iohanan.
Elzabad.
Ieremiah.
Machbanai.
Iehu 2.K.9.2
Gilead 1.Chr.5
Iaroah 1.Chr.5
Eliasaph.
Geuel Nom.13
Iehoahaz
Hari 1.Chr.5
Abihail 1.Chr.5
These of Gad were men of might, whose faces were like the faces of Lions, 1.Ch.12.8.
Elijah the Prophet.
Iehu the sword of God against the house of Ahab and Priests of Baal, 2. King.10.30
Ioash 2K.13.9
Ioash
Michael 1.Chr.5
Meshullam.
Sheba 1.Chr.5
Iorai 1.Chr.5
Iachan 1.Ch.5
Zia 1.Ch.5
Heber 1.Chr
Iachariah.



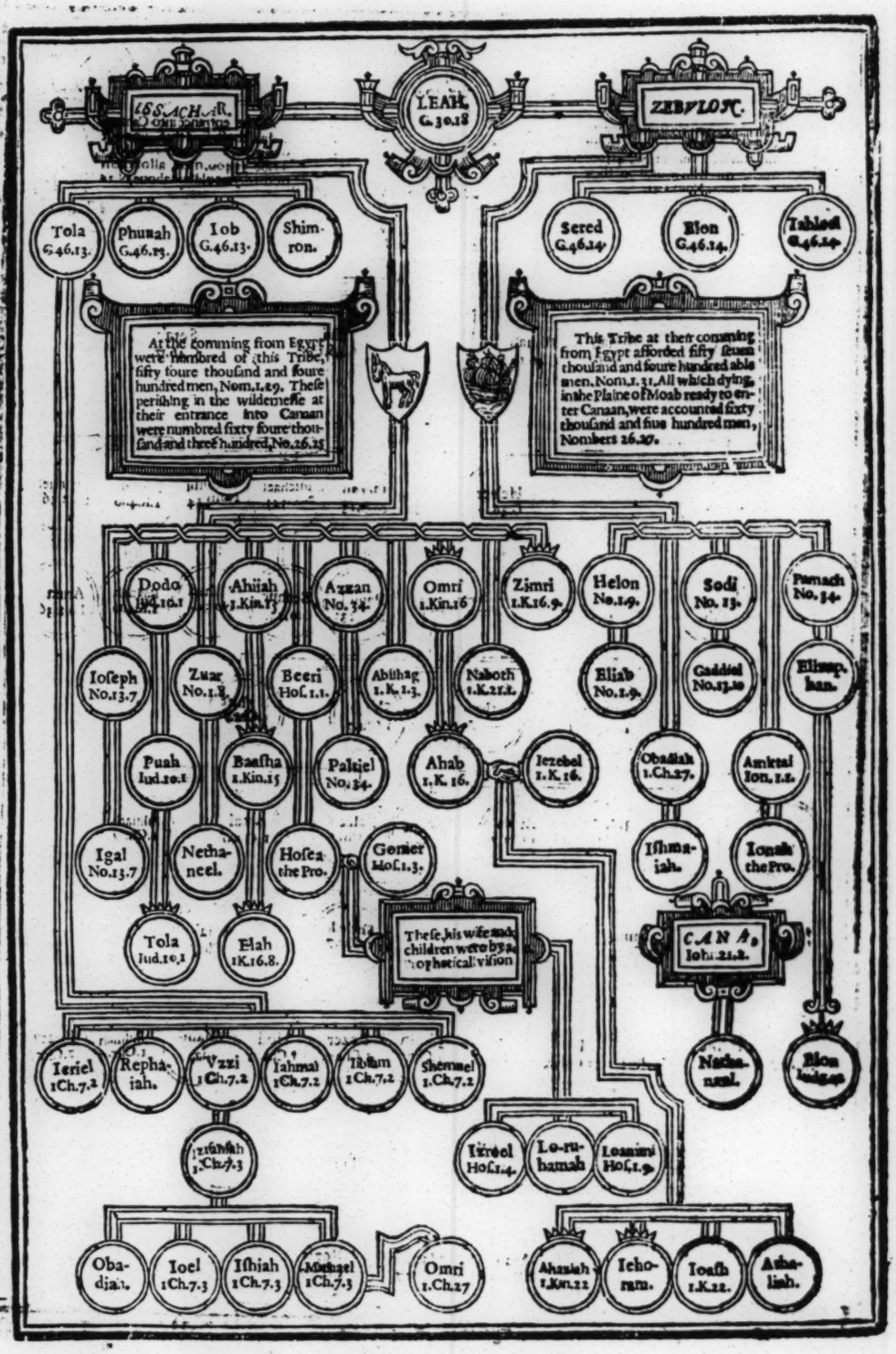
by Iudas & Silas we dont rea
times. but only for y
of theyr traditions, they
god this way of reuelation
be necessarie & profitable
to the Hebrues, that Iudas
Silas were led & directed
mandements from y depu
to bring it from to y Hebrues
might be able to iudge & pro
by many tymes it semed
they brought & deliuered to be
the prophet Esaie, & not
out of the, remoue sinne, & not
and sour this remedy by this
Counsell, & to this end they
geliste did write to their Histo
ges, least the same might rem
ings to posterity.

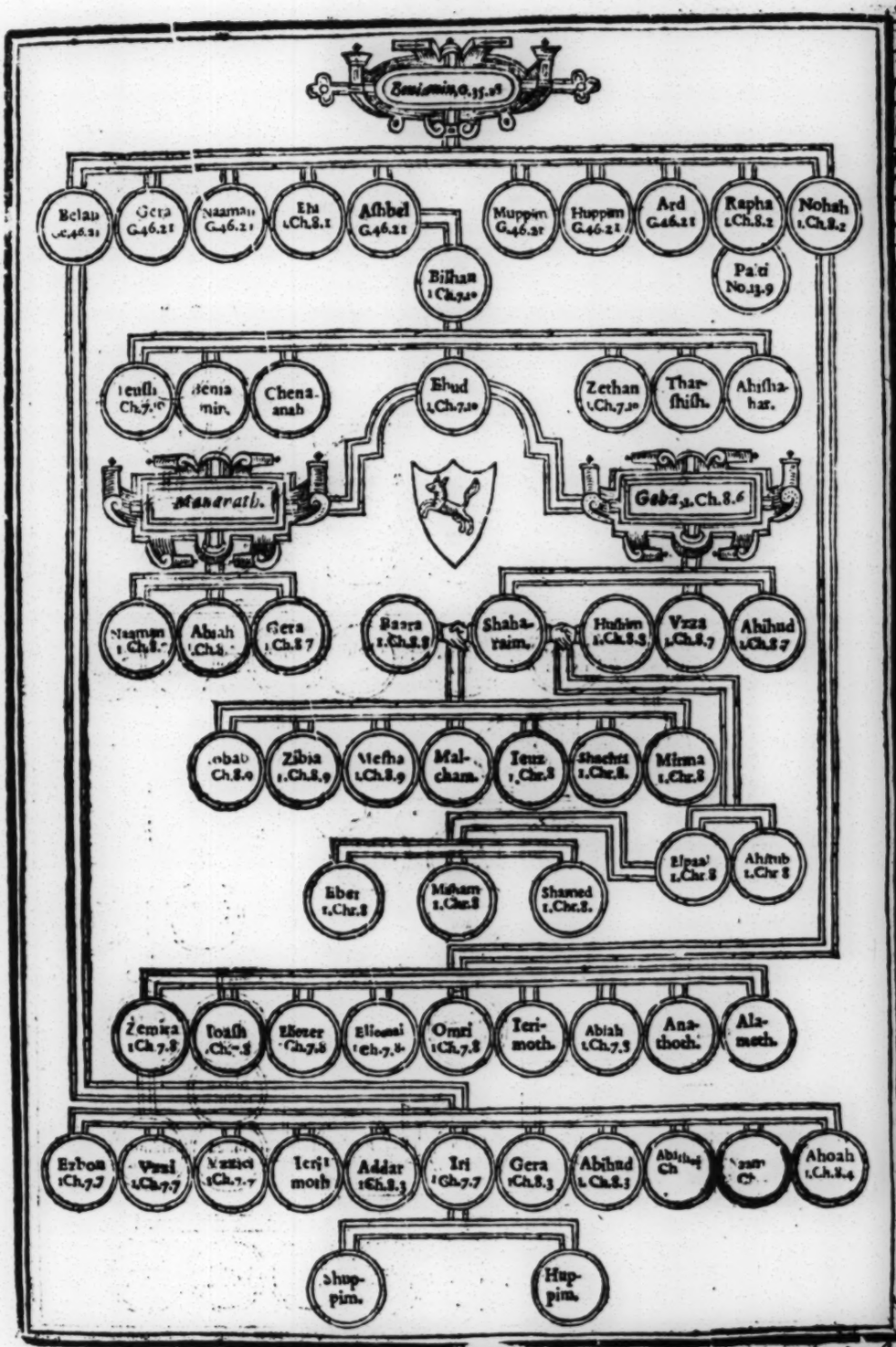
Of the Gospell wryten by Matthewe.

By this consent shall, Ma
There was the first amon
ges: 4. Euangeliste that wro
de Historia. Of this one sen
& counsell of the rest. & did
ith Eusebius Late hath noted
lib. 3. cap. 24. Matthewe w
& had preached to Hebrues
& newe made to god Iudo
their nations, deliuered the
Gospell in the same tonghe
language, & performed that
by many tymes as the rest
not all: doth, by reason of the
departure. So saith Hiero
rus. lib. 2. cap. 4. & this
time & pronounced the
also not the first wry
tinge. Hierome & Theis
ome do affirme of him so
also in their Iudah hebrue
And the author of an im
fect work, vpon Matthew
extant vnder the name
Chrisostome, hath written
the occasion of this story
ing: when he saw many
greatest, & portion in the
estima, least all the disci
people stood in great ex
least leaning their ministe
they might also leaue y
ning they desired Matthe
least he would write the
ing they should be driuen, they

the Historie of the workes & gouernes of Christ: but written so the they should be
: & Luke, not them the stable of faith in the holy faith.
Thomas Lake a student in this manor: The disposed desired Matthewe that he would write
in wryting the summe & substance of the holy faith not the God deliuered not likely to come to
this narration of the reuelation, date that not the time of this wryting according to Irenaeus. for
about the 20. yere after the assumption of Christ. Iosephus writeth that Iudah ouer mis
: Bic assisted with Magistrians & Hebrues. Iuul this captivity name happen it, not esteemed for be

Hereafter


ISSACHAR.
LEAH. G.30.18
ZEBVLON.
Tola G.46.13.
Phuuah G.46.13.
Iob G.46.13.
Shimron.
Sered G.46.14.
Elon G.46.14.
Iahleel G.46.14.
At the comming from Egypt were numbred of this Tribe, fifty foure thousand and foure hundred men, Nom.1.29. These perishing in the wildernesse at their entrance into Canaan were numbred fixty foure thousand and three hundred, No.26.25
This Tribe at their comming from Egypt afforded fifty seuen thousand and foure hundred able men. Nom.1.31. All which dying in the Plaine of Moab ready to enter Canaan, were accounted fixty thousand and fiue hundred men, Nombers 26.27.
Dodo Iud.10.1
Ahiiah 1.Kin.15
Azzan No. 34.
Omri 1.Kin.16
Zimri 1.K.16.9.
Helon No.1.9.
Sodi No. 13.
Pamach No. 34.
Ioseph No.13.7
Zuar No.1.8.
Beeri Hos.1.1.
Abiihag 1.K.1.3.
Naboth 1.K.21.1.
Eliab No.1.9.
Gaddiel No.13.10
Elisaphan.
Puah Iud.10.1
Baasha 1.Kin.15
Paltiel No. 34.
Ahab 1.K.16.
Iezebel 1.K.16.
Obadiah 1.Ch.27.
Amitai Ion.1.1.
Igal No.13.7
Nethaneel.
Hosea the Pro.
Gomer Hos.1.3.
Ishmaiah.
Ionah the Pro.
Tola Iud.10.1
Elah 1K.16.8.
These, his wife and children were by a prophetical vision
CANA, Ioh.21.2.
Nathanael.
Elon Iudg.12.
Ieriel 1Ch.7.2
Rephaiah.
Vzzi 1Ch.7.2
Iahmai 1Ch.7.2
Ibsam 1Ch.7.2
Shemuel 1.Ch.7.2
Izrahiah 1.Ch.7.3
Izreel Hos.1.4.
Lo-ruhamah
Loammi Hos.1.9.
Obadiah.
Ioel 1Ch.7.3
Ishiah 1Ch.7.3
Michael 1Ch.7.3
Omri 1.Ch.27
Ahaziah 1.Kin.22
Iehoram.
Ioash 1.K.22.
Athaliah.



danger to all christians.

Of the gospell written by Marke.

In the second place, for the most part all doo agree that after Matheue wrote the Gospell: first by reason of the Apostles, and chiefly because they were moued in their myndes by the holy ghost, and would not be learned in learninges, & conning in tongue, yet they would set forth by writing, at diuerse times, and by many, or learned. Secondly because the memorie is fraile, & slipper, they would remember the Gospell being set forth, that they could not omit the Gospell, which they had taught & planted, many of the Apostles, & Disciples, & other learned men, & holy writers, commended the Gospell, sundrie, & diuerse times, & in diuerse places, & countries, by Matheue. Hierome writeth, that Pantenus was sent into India, by Demetrius Bishop of Alexandria, that he found that Bartholomew had preached the comming of Christ according to Matheues Gospell, also being written in Hebrewe, & brought thither from Rome to Alexandria. Nicephorus lib. 4. cap. 32. reciteth that Eusebius: that amongest the rest of the writers in India the Gospell of Matheue was found in the Hebrewe tongue, & preserued by Pantenus, & Clemens, & long time after, & from the Apostles hands, & Matheues first wrote it the Gospell of Matheue. Eusebius also lib. 17. cap. 36. recyteth that the Gospell of Matheue was found in the bookes of Barnabas, written with the hand of the Apostle Barnabas.

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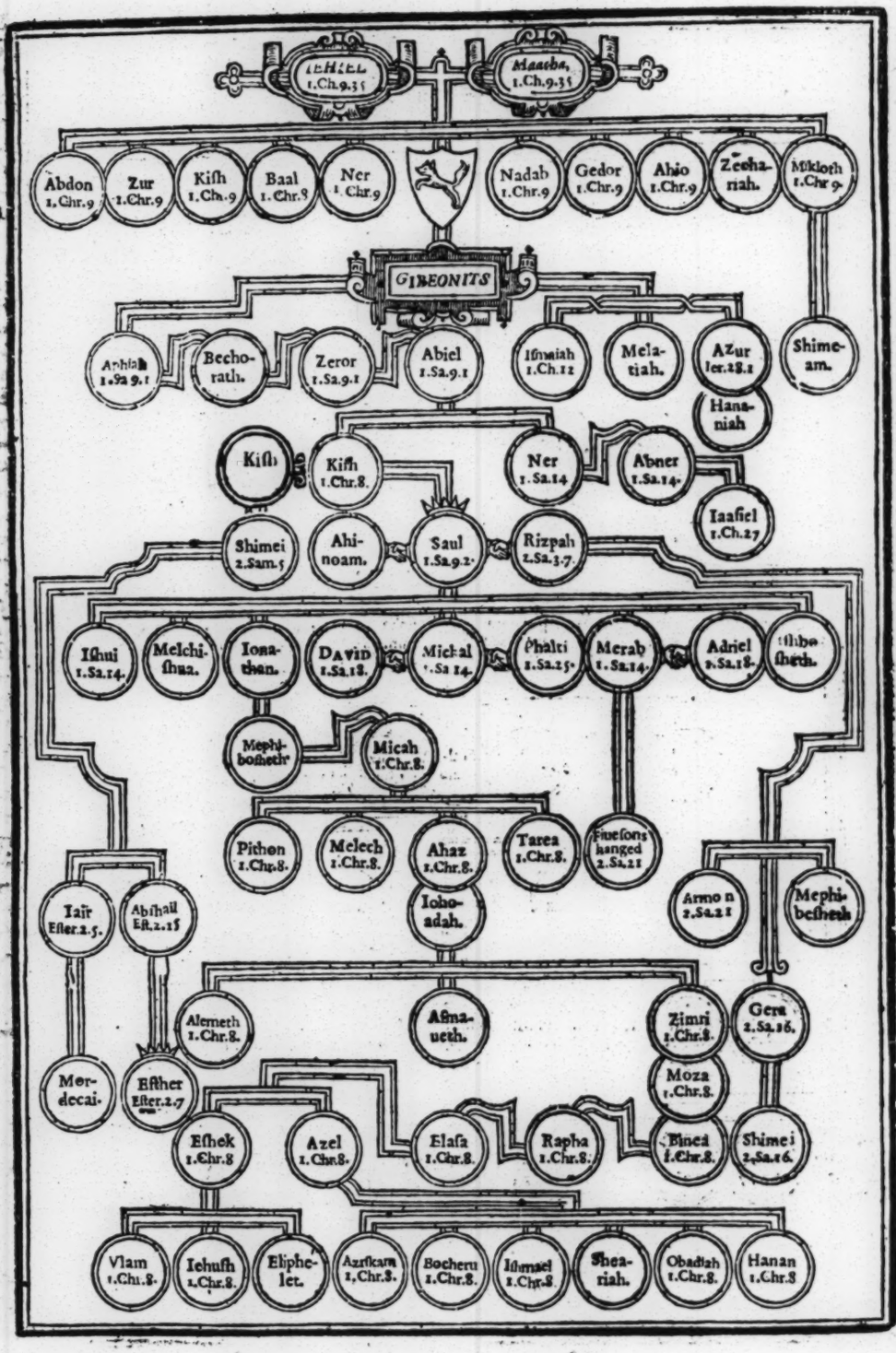
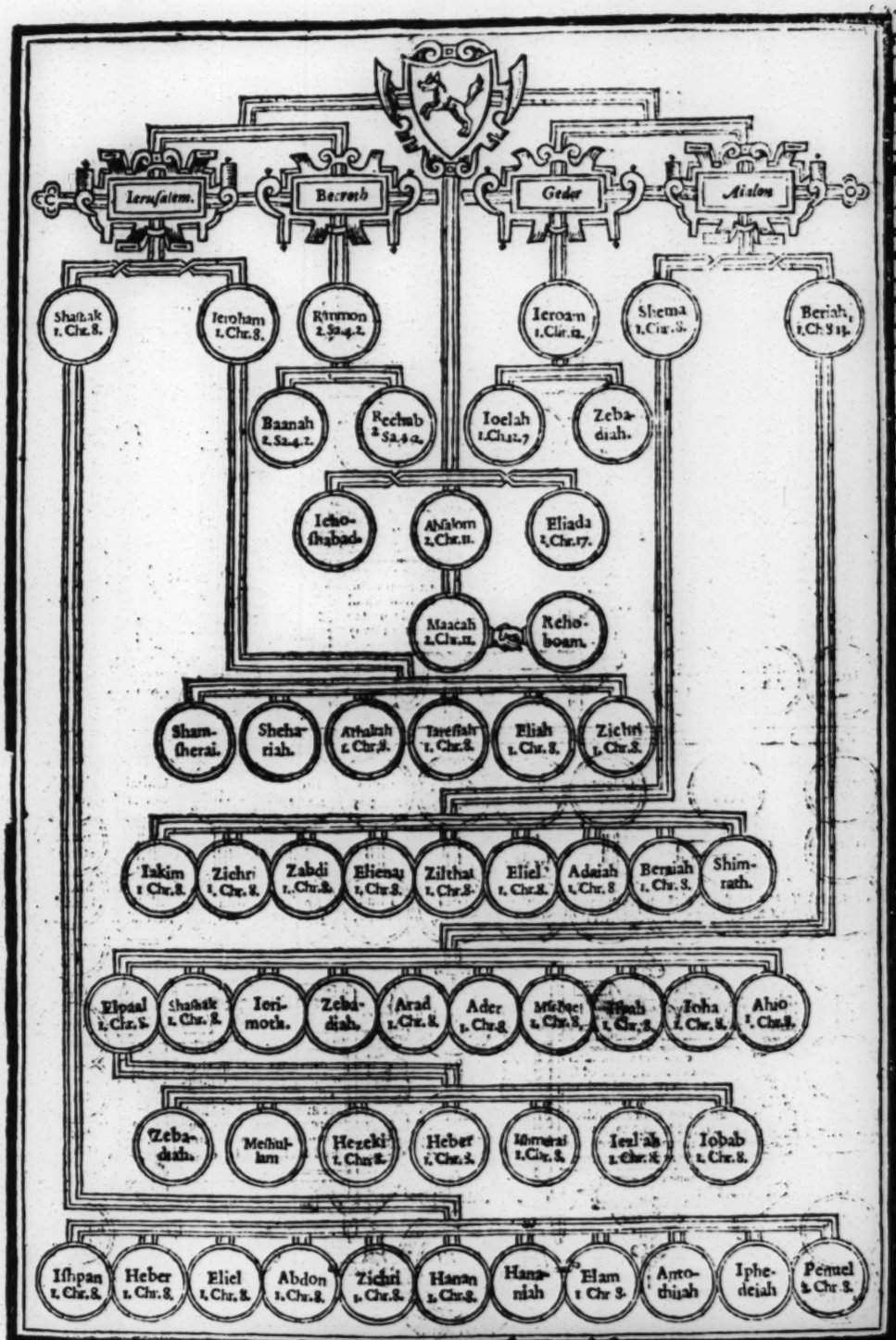
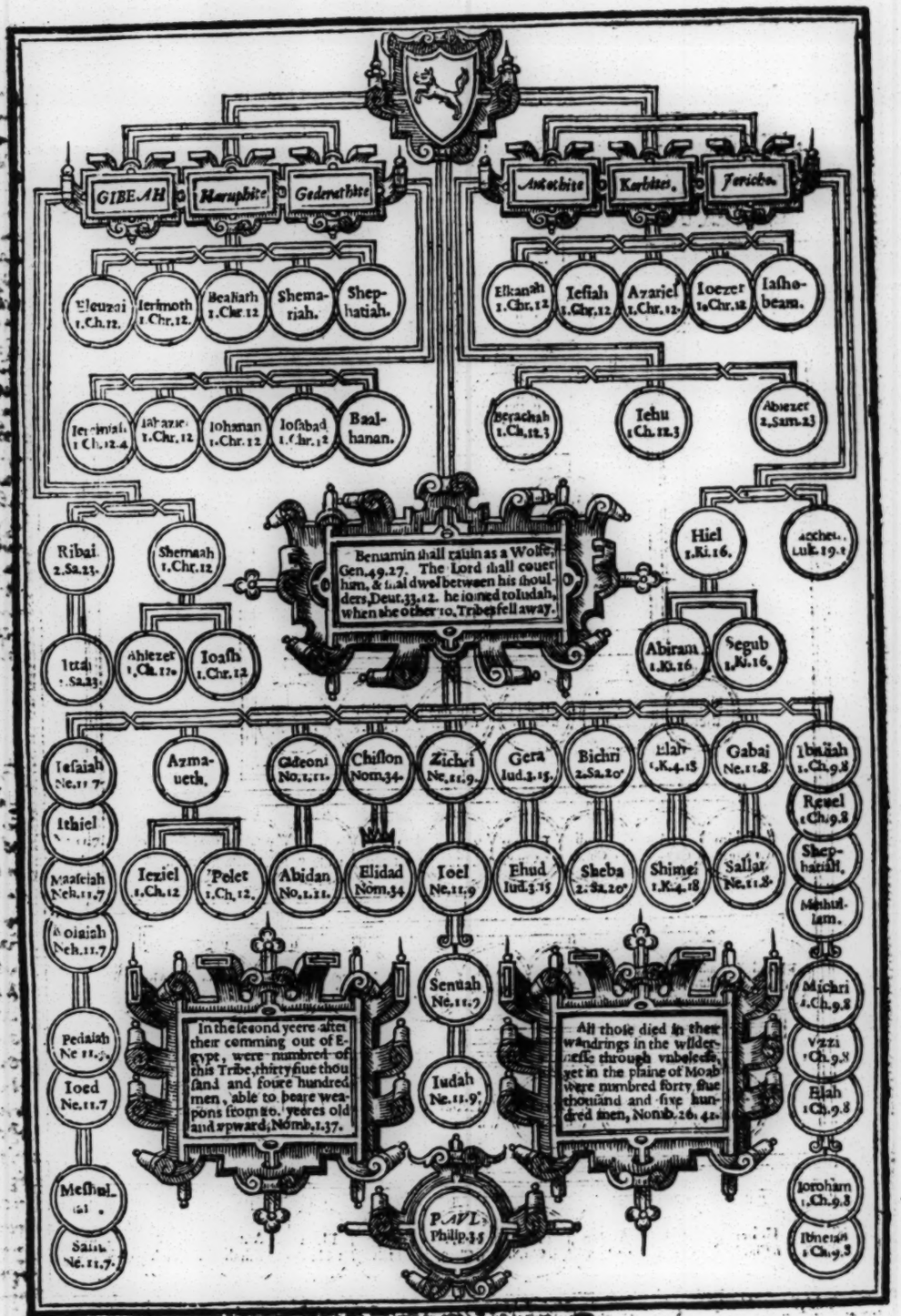
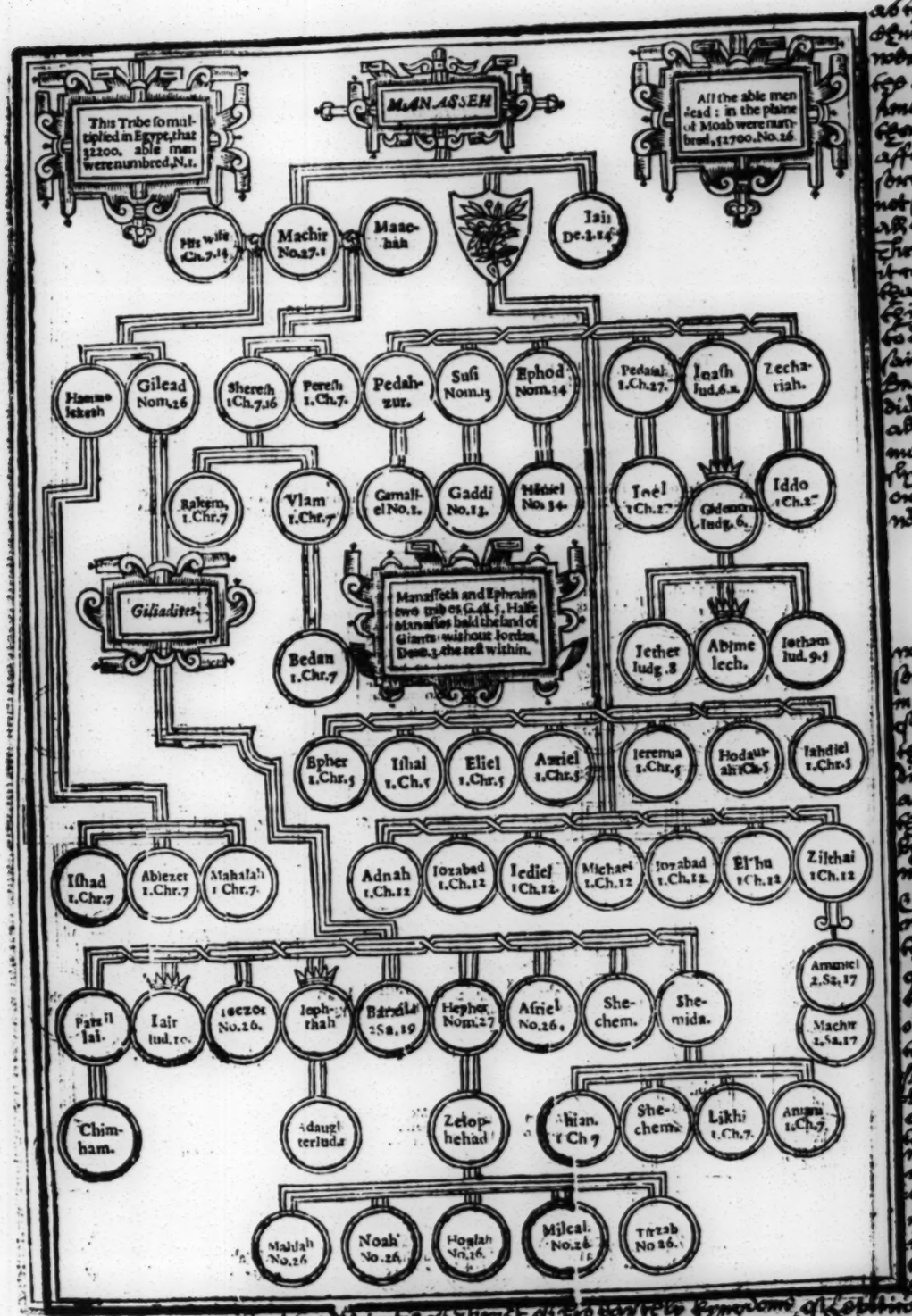

IEHIEL 1.Ch.9.35
Maacha. 1.Ch.9.35
Abdon 1.Chr.9
Zur 1.Chr.9
Kish 1.Ch.9
Baal 1.Chr.9
Ner 1.Chr.9
Nadab 1.Chr.9
Gedor 1.Chr.9
Ahio 1.Chr.9
Zecha-riah.
Mikloth 1.Chr.9.
GIBEONITS
Abihah 1.Sa.9.1
Becho-rath.
Zeror 1.Sa.9.1
Abiel 1.Sa.9.1
Ishmiah 1.Ch.12
Mela-tiah.
Azur 1er.28.1
Shime-am.
Hana-niah
Kish
Kish 1.Chr.8.
Ner 1.Sa.14
Abner 1.Sa.14.
Iaasiel 1.Ch.27
Shimei 2.Sam.5
Ahi-noam.
Saul 1.Sa.9.2.
Rizpah 2.Sa.3.7.
Ishui 1.Sa.14.
Melchi-shua.
Iona-than.
DAVID 1.Sa.13.
Michal 1.Sa 14.
Phalti 1.Sa.25.
Merab 1.Sa.14.
Adriel 2.Sa.18.
Ishbo-sheth.
Mephi-bosheth
Micah 1.Chr.8.
Pithon 1.Chr.8.
Melech 1.Chr.8.
Ahaz 1.Chr.8.
Tarea 1.Chr.8.
Fiue sons hanged 2.Sa.21
Ioho-adah.
Armo n 2.Sa.21
Mephi-beshesh
Iair Ester.2.5.
Abishail Est.2.15
Alemeth 1.Chr.8.
Asna-ueth.
Zimri 1.Chr.8.
Gera 2.Sa.16.
Moza 1.Chr.8.
Mor-decai.
Esther Ester.2.7
Eshek 1.Chr.8
Azel 1.Chr.8.
Elasa 1.Chr.8.
Rapha 1.Chr.8.
Bnea 1.Chr.8.
Shimei 2.Sa.16.
Vlam 1.Chr.8.
Iehush 1.Chr.8.
Eliphe-let.
Azrikam 1.Chr.8.
Bocheru 1.Chr.8.
Ishmael 1.Chr.8
Shea-riah.
Obadiah 1.Chr.8.
Hanan 1.Chr.8



Of the Gospell mysteries by Luke.


GIBEAH
Haruphite
Gederathite
Anetothite
Karhites.
Jerichon.
Eleuzai 1.Ch.12.
Jerimoth 1.Chr.12.
Bealiah 1.Chr.12
Shemariah.
Shephatiah.
Elkanah 1.Chr.12
Iesiah 1.Chr.12
Azariel 1.Chr.12.
Ioezer 1.Chr.12
Iasho-beam.
Ieremiah. 1.Ch.12.4
Iahaziel 1.Chr.12
Johanan 1.Chr.12
Iosabad 1.Chr.12
Baal-hanan.
Berachah 1.Ch.12.3
Iehu 1.Ch.12.3
Abiezer 2.Sam.23
Beniamin shall rauin as a Wolfe, Gen.49.27. The Lord shall couer him, & shall dwel between his shoulders, Deut.33.12. he ioined to Iudah, when the other 10. Tribes fell away.
Ribai 2.Sa.23.
Shemaah 1.Chr.12
Hiel 1.Ki.16.
Achei. Luk.19.8
Ittai 2.Sa.23.
Ahiezer 1.Ch.12.
Ioash 1.Chr.12
Abiram 1.Ki.16.
Segub 1.Ki.16.
Iesaiah Ne.11.7
Azmaueth.
Gideoni No.1.11.
Chiſlon Nom.34.
Zichri Ne.11.9.
Gera Iud.3.15.
Bichri 2.Sa.20.
Elah 1.K.4.18
Gabai Ne.11.8.
Ibnaiah 1.Ch.9.8
Reuel 1.Ch.9.8
Shephatiah.
Methuſalam.
Ithiel
Maaſeiah Neh.11.7
Ieziel 1.Ch.12
Pelet 1.Ch.12.
Abidan No.1.11.
Elidad Nom.34
Ioel Ne.11.9
Ehud Iud.3.15
Sheba 2.Sa.20.
Shimei 1.K.4.18
Sallai Ne.11.8.
Michri 1.Ch.9.8
Vzzi 1.Ch.9.8
Elah 1.Ch.9.8
Iaoiarib Neh.11.7
Senuah Ne.11.9
In the ſecond yeere after their comming out of Egypt, were numbred of this Tribe, thirty fiue thouſand and foure hundred men, able to beare weapons from 20. yeeres old and vpward, Numb.1.37.
All thoſe died in their wandrings in the wilderneſſe through vnbeleefe, yet in the plaine of Moab were numbred forty fiue thouſand and fiue hundred men, Numb.26.42.
Pedaiah Ne.11.7.
Ioed Ne.11.7
Iudah Ne.11.9.
Ioroham 1.Ch.9.8
Meſhul-lam.
Sallu Ne.11.7.
PAVL. Philip.3.5
Ibneiah 1.Ch.9.8



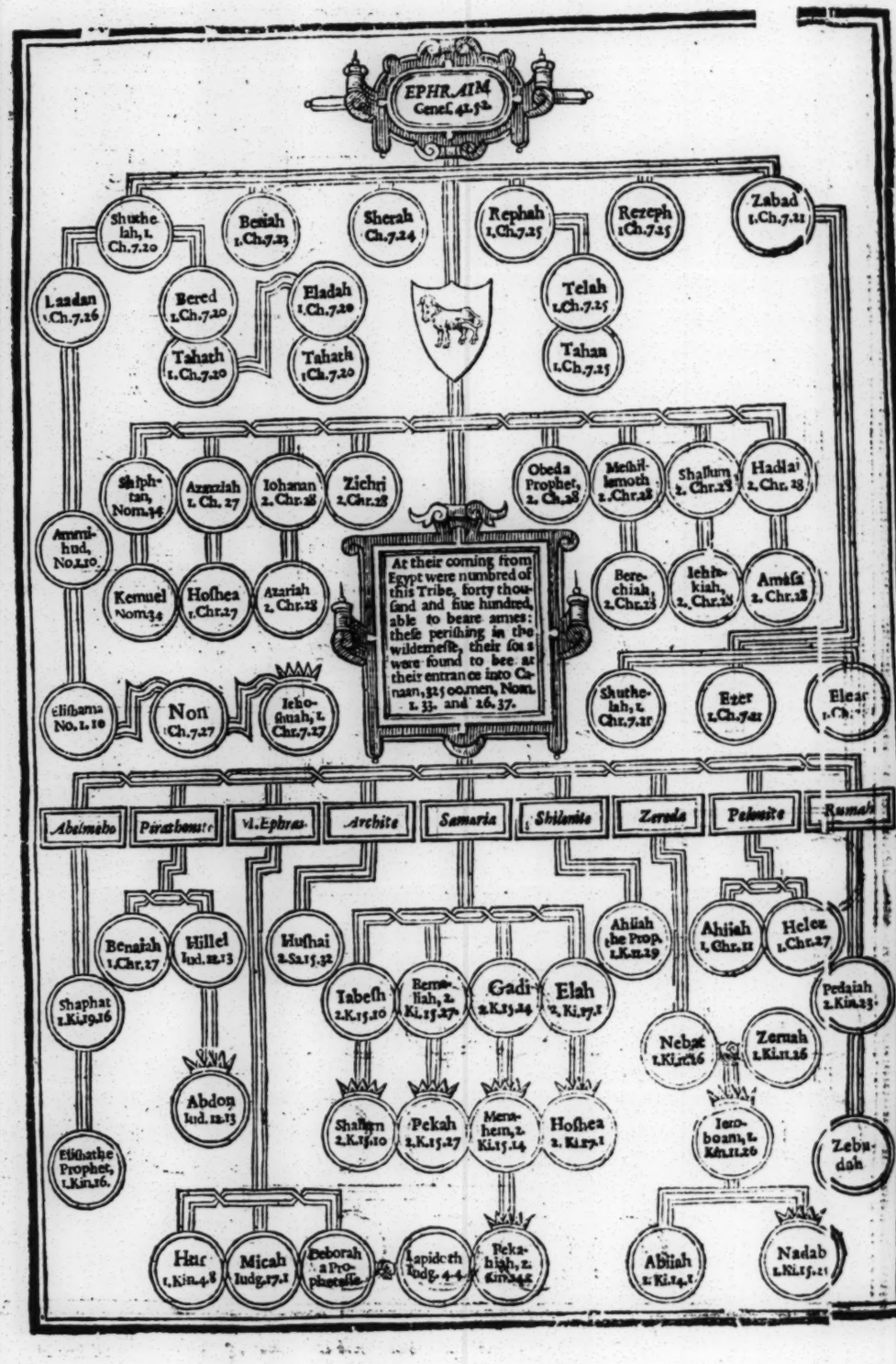
ab hoc deinde tempore to the ...
...nurse now from the beginning ...
...nours beholding & myndfull ...
...the Euangelicall doctrine.
...mbrose doth marvelously affirme ...
...that Irenæus, whom we have ...
...affirmeth, Lib.2.3. that ...
...sorrowed all things, yet he doth ...
...not say that he had any ...
...all things, but shall things. ...
...Thirdly some demaunde how ...
...it can be that Luke affirmeth ...
...that he had written of all ...
...things, & Iesus did beginne ...
...to doe & teache, vnderstand ...
...saith that text is vnperfite. ...
...But he answereth to it: ...
...did not say all things but of ...
...all things, assuming ab is a ...
...man should say, to mention ...
...by a mans hand or mariner ...
...or the speaketh of all things ...
...not are necessarie.

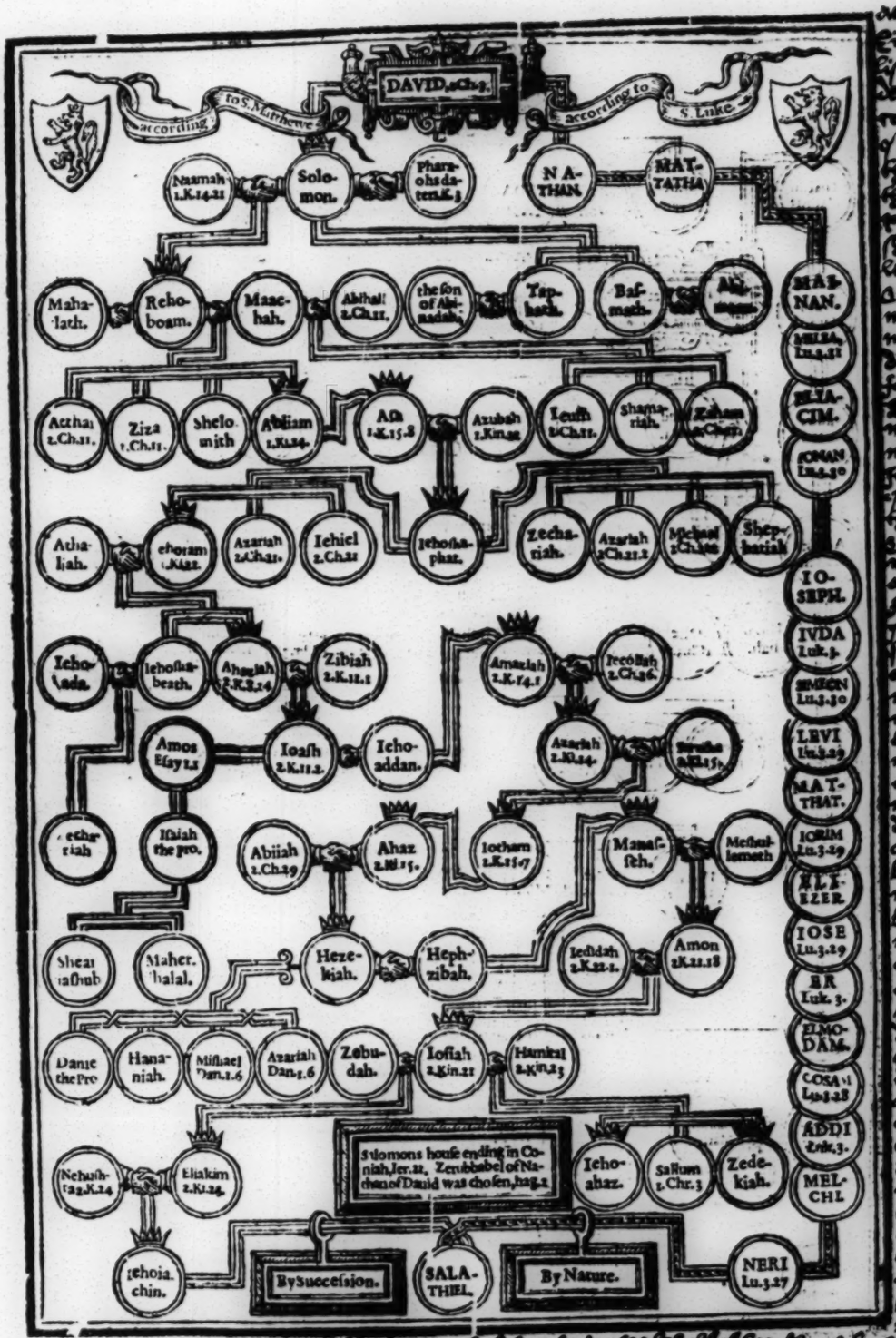
Of the Gospell written by Iohn.

...hon none there had ben ...
...stit for the whole ...
...in the time the mysteries ...
...of the three Euangelistes: ...
...the Apostles, yet things ...
...did teach, declare of the ...
...are done by Christ, the ...
...things, & words rehearsed ...
...by the three Euangelistes, ...
...that bee done & said by ...
...Christ, according to ...
...said, they rehearsed in ...
...memory, so as right ...
...they expressly then, more ...
...often mention be made ...
...the things done & said by ...
...Christ, according to ...
...that speare of S. Paule. The ...
...Gal.2.13. Peter the minister ...
...tions we have learned ...
...either by word, or by Epistle. ...
...vpon the rest of the ...
...were taken away by ...
...the Iohn was banished ...
...into Pathmos: Ebion & ...
...Cerinthus did miserably ...
...trouble the Church. ...
...things stirred vp ...

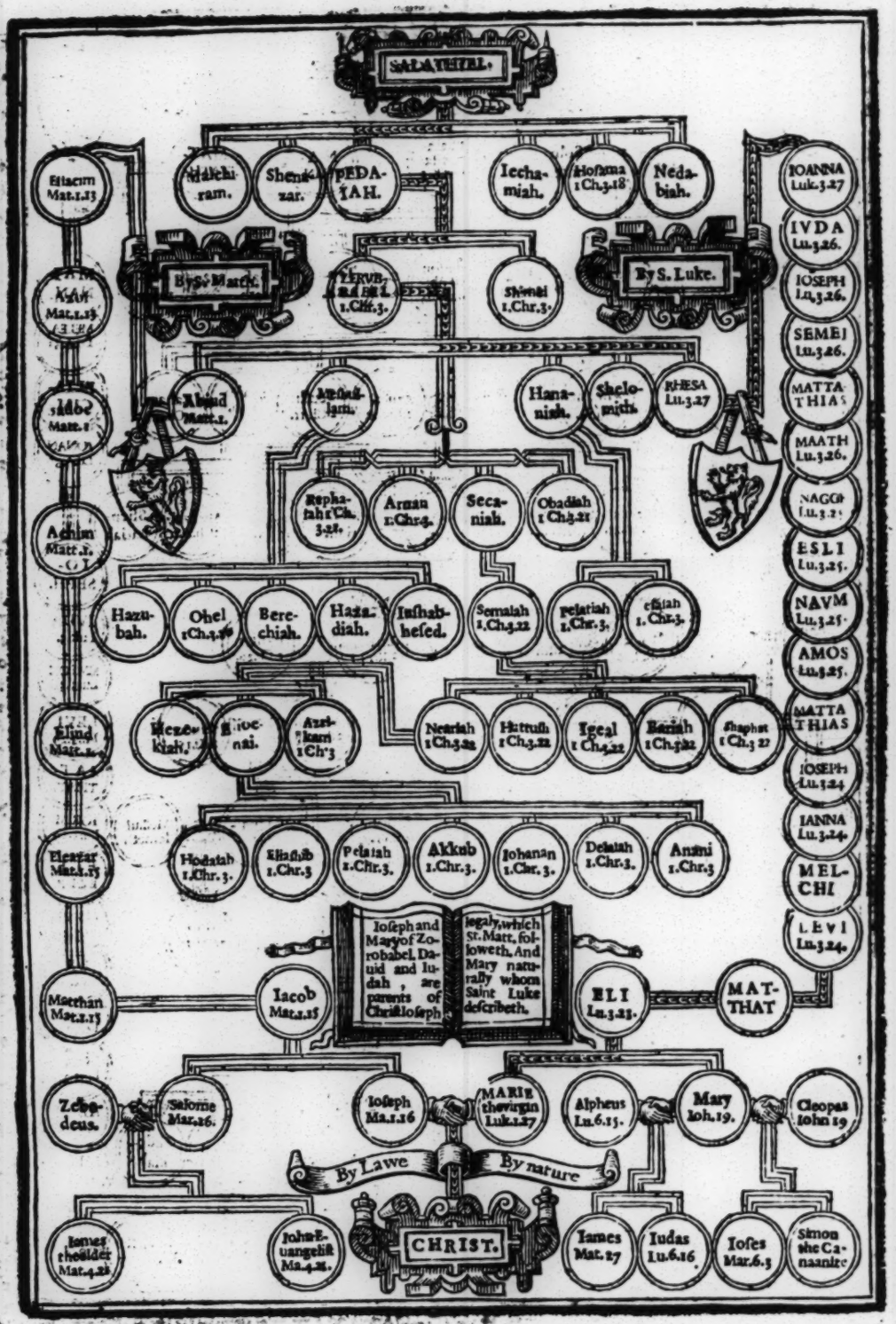
...about the Ministrie of Christ, & the warfare of his kingdome, & Ecclesiasticall ordinations of the Euseb.lib.3.cap.28. We take out of Caius, that Cerinthus vnder a reuelation ...
...reuerenced as it were from a greate Apostle would presse vpon the Church ...
...sorte or opinion. & we all added, that Cerinthus had bene an enemye to the ...
...God. Therefore because as yet it was in the first memory of the Church, that ...
...had declined neuer other things of the actions & sermons of Christ, ...

more


EPHRAIM
Genes. 41.52
Shuthelah, 1. Ch.7.20
Beriah 1.Ch.7.23
Sherah Ch.7.24
Rephah 1.Ch.7.25
Rezeph 1.Ch.7.25
Zabad 1.Ch.7.21
Ladan 1.Ch.7.26
Bered 1.Ch.7.20
Eladah 1.Ch.7.20
Telah 1.Ch.7.25
Tahath 1.Ch.7.20
Tahath 1.Ch.7.20
Tahan 1.Ch.7.25
Shiphtan, Nom.34
Azaziah 1. Ch. 27
Iohanan 2. Chr.28
Zichri 2.Chr.28
Obeda Prophet, 2. Ch.28
Meshillemoth 2.Chr.28
Shallum 2. Chr.28
Hadlai 2. Chr. 28
Ammihud, No.1.10
Kemuel Nom.34
Hoshea 1.Chr.27
Azariah 2. Chr.28
At their coming from Egypt were numbred of this Tribe, forty thousand and fiue hundred, able to beare armes: these perishing in the wildernesse, their sons were found to bee at their entrance into Canaan, 32500. men, Nom. 1. 33. and 26. 37.
Berechiah, 2.Chr.28
Iehizkiah, 2. Chr.28
Amasa 2. Chr.28
Elishama No. 1. 10
Non Ch.7.27
Iehoshuah, 1. Chr.7.27
Shuthelah, 1. Chr.7.21
Ezer 1.Ch.7.21
Elead 1.Ch.
Abiezrite
Shechemite
Helekite
Asrielite
Shemidaite
Hepherite
Abiezrite
Shemidaite
Benaiah 1.Chr.27
Hillel Iud.12.13
Hushai 2.Sa.15.32
Ahiah the Prop. 1.K.11.29
Ahiah 1. Chr.11
Helez 1.Chr.27
Shaphat 1.Ki.19.16
Iabesh 2.K.15.10
Remaliah, 2. Ki.15.27
Gadi 2.K.15.14
Elah 2. Ki.17.1
Pedaiah 2.Kin.23.
Nebat 1.Ki.11.26
Zeruah 1.Ki.11.26
Abdon Iud. 12.13
Shallum 2.K.15.10
Pekah 2.K.15.27
Menahem, 2. Ki.15.14
Hoshea 2. Ki.17.1
Ieroboam, 2. Kin.11.26
Zebudah
Elishathe Prophet, 1.Kin.16.
Hur 1.Kin.4.8
Micah Iudg.17.1
Deborah a Prophetesse
Lapideth Iudg. 4.4
Pekahiah, 2. Kin.15.
Abiiah 2.Ki.14.1
Nadab 2.Ki.15.21



longer lyst to John, that he should preache for the holy ghost, or at
least eyther ioyned traditions or adulterous worshyppinge of images, in stede of pure
doctrine of the Apostles. Yet could he not prevayle vpon the Emperour.
Therefore moste John was returned from exyle out of Pathmos into Asia, where in the
in the meane time beinge wrayed by Cerinthus & other, were brought to him to be exa-
med & dyrected, as to the last mayntayner & author that was lyst of the nomber of the Apostles,
not only by the Bysshops of Asia, but also by the soliciteinges of many faithfull people, & of the
whole


SALATHIEL.
Eliacim Mat.1.13
Melchi ram.
Shenazar.
PEDAIAH.
Iechamiah.
Hoſama 1 Ch.3.18
Nedabiah.
IOANNA Luk.3.27
IVDA Lu.3.26.
IOSEPH Lu.3.26.
SEMEI Lu.3.26.
MATTATHIAS
MAATH Lu.3.26.
NAGGE Lu.3.25
ESLI Lu.3.25.
NAVM Lu.3.25.
AMOS Lu.3.25.
MATTATHIAS
IOSEPH Lu.3.24
IANNA Lu.3.24.
MELCHI
LEVI Lu.3.24.
By S. Matth.
ZERVBBABEL 1.Chr.3.
Shimei 1.Chr.3.
By S. Luke.
Azor Mat.1.13
Abiud Mat.1.
Eliakim Mat.1.
Rephaiah 1 Ch. 3.21.
Arnan 1.Chr.3.
Obadiah 1 Ch.3.21
Achim Mat.1.
Hazubah.
Ohel 1 Ch.3.20
Berechiah.
Hasadiah.
Iushabhesed.
Semaiah 1.Ch.3.22
Shechaniah 1.Chr.3.
Eliud Mat.1.
Hattush 1 Ch.3.22
Igeal 1 Ch.3.22
Bariah 1 Ch.3.22
Shaphat 1 Ch.3.22
Eleazar Mat.1.15
Hodaiah 1.Chr.3.
Elioenai.
Pelaiah 1.Chr.3.
Akkub 1.Chr.3.
Iohanan 1.Chr.3.
Delaiah 1.Chr.3.
Anani 1.Chr.3
Matthan Mat.1.15
Iacob Mat.1.15
Ioseph and Mary of Zorobabel, Dauid and Iudah, are parents of Christ Ioseph legally, which St. Matt. followeth. And Mary naturally whom Saint Luke describeth.
ELI Lu.3.23.
MATTHAT
Zebedeus.
Salome Mar.26.
Ioseph Ma.1.16
MARIE the virgin Luk.1.27
Alpheus Lu.6.15.
Mary Ioh.19.
Cleopas Iohn 19
By Lawe
By nature
CHRIST.
Iames the elder Mat.4.21
Iohn Euangelist Ma.4.21.
Iames Mat.27
Iudas Lu.6.16
Ioses Mar.6.3
Simon the Canaanite

A Description of CANAAN, and *the bordering Countries.*

THE Land of *Canaan* [a] promised to the Patriarks, [b] conquered by *Iosshuah*, and [c] possessed by the *Israelities*, was diuided into three principal Prouinces, namely, *Galilee* on the North, wherein [d] Christ was very conuersant in working the workes of his God-head: [e] *Samaria* in the middest, the chiefe seate of the tenne Tribes Kingdome, and *Iewry* in the South, where [f] *Dauids* throne was set, & the holy City built. The Land of *Gilead* also without *Iordan*, was [g] possessed by the *Rubenites*, *Gadites*, and halfe the Tribe of *Manasses*. The circuite of the whole but small, and yet did containe two Kingdomes of great strength, and were fearefull to others, till they fell from their God. First, that of *Israel*, erected by [h] *Ieroboam* (who rent *Salomons* Crowne, and drew after him the ten Tribes to Idolatrie) was carryed away captiue by [i] *Shalmanesser* King of the *Assyrians*, who placed his owne people to inhabit *Samaria*. The other of [k] *Iudah*, was carried away into *Babylon* by *Nebuchadnezzar* the King fiue hundred and seuen yeeres before the birth of our Sauiour, and forty and two yeeres after his death, was made desolate by the *Romans*. The land called *Palestina*, the City *Ierusalem*, *Elia*: and the Iewes scattred into all quarters of the Earth, of all Nations are hated for their crucifying of Christ.

Phœnicia the North part of *Canaan*, abounded with [a] Wheate, Hony, Oyle, & Balme, wherein *Asher* was seated, as *Moses* [b] had prophesied, *that he should dip his foot in Oyle*: Whose chiefe Citie was *Tyrus*, & next vnto it Zidon, prophesied against by [c] *Isaiah*, [d] *Ezekiel*, [e] *Amos*, & [f] *Zachariah*, yet are they iustified before [g] *Corazin* and *Bethsaida*.

Aram or Syria, vpon the North of *Canaan*, was conquered by [a] *Dauid*, but euer enemies vnto *Israel*: of this, *Damascus* was the chiefe Citie: against which prophesied [b] *Isaiah*, [c] *Ieremy*, & [d] *Amos*: there [e] *Paul* preached, and escaped death.

The [a] *Zamzummims* or *Giants*, inhabiting part of *Arabia the Stony*, were thence expeld by the *Ammonites*, who called the Country after the name of their Ancestors, the second son of *Lot*. These [b] *Dauid* ouercame, but they soone cast off the yoake of subiection, & were [c] euer great enemies to *Iudah*. Against this Land, prophesied [d] *Ezechiel*, [e] *Ieremie*, [f] *Amos*, and [g] *Zephany*, it was afterward called *Philadelphia*.

Madian lying South to the *Ammonites*, & they both vpon the East of *Canaan*, tooke the name from [a] *Madian*, the fourth son of *Abraham* by *Keturah*. Thither *Moses* fled and kept sheepe, [b] and against them *Israel* was [c] commanded to fight. That Country abounded with Dromedaries, *Esay* 60.

The [a] *Emims* possessing a part of *Arabia the Stonie*, were subdued by the *Moabites*, descended from the elder sonne of *Lot*, and the *Moabites* [b] *Dauid* made subiect to [b] *Iudah*, but in the dayes of *Ahabs* sonne, they [c] rebelled, and as it seemeth, obtained the most part of *Ruben*, for that most of his chiefe Cities were in their possessions.

[d] This Land was fruitfull of Vines, and was prophesied against by [e] *Isaiah*, [f] *Ieremy*, [g] *Ezechiel*, [h] *Amos*, and [i] *Zephanie*.

Edom, *Idumea*, or Mount Seir, a part of *Arabia the Stony*, on the South of *Iewry*, was in old time inhabited by the *Horims*, and subdued by the [a] *Edomites*. Those sonnes of *Esau* were, themselues made subiect to [b] *Dauid*, but in the dayes of [c] *Ieboram* King of *Iudah*, they rebelled. Against *Edom* prophesied [d] *Isaiah*, [e] *Ieremy*, [f] *Ezechiel*, [g] *Amos*, and [h] *Obadiah*.

Amalekites

[a] Gen. 13.15. Gen. 26.3. Gen. 28.13. [b] Ioth. 12. [c] Ioth. 15.

[d] Luke 4.15. [e] Isa. 7.9.

[f] 2. Sam. 5.7

[g] Num. 32.

[h] 1. Kin. 12.20.

[i] 2. King. 17.6, 24

[k] Ier. 25.9.

Fla. Iosep.

[a] Eze. 27.17.

[b] Deut. 33.24

[c] Isaiah 23. [d] Ezek. 26.7. Ezek. 28.21. [e] Amos 1.9. [f] Zach. 9.2. [g] Luke 10.13

[a] 2. Sam. 8.

[b] Nahah 1.7. [c] Ier. 49.13. [d] Amos 1.3. [e] Act. 9.29.

[a] Deut. 2.20.

[b] 2. Sam. 8.

[c] Iudg. 10.9. [d] Ezek. 25.1. [e] Ier. 49.1. [f] Amos 2.1. [g] Zeph. 2.8.

[a] Gen. 25.6.

[b] Exod. 2. [c] Num. 31.1.

[a] Deut. 2.10.

[b] 2. Sam. 8.

[c] 2. King. 3.5.

[d] Isa. 15. & 16. [e] Ier. 48. [f] Ezek. 25. [g] Amos 2. [h] Zeph. 2.

[a] Deut. 2.12.

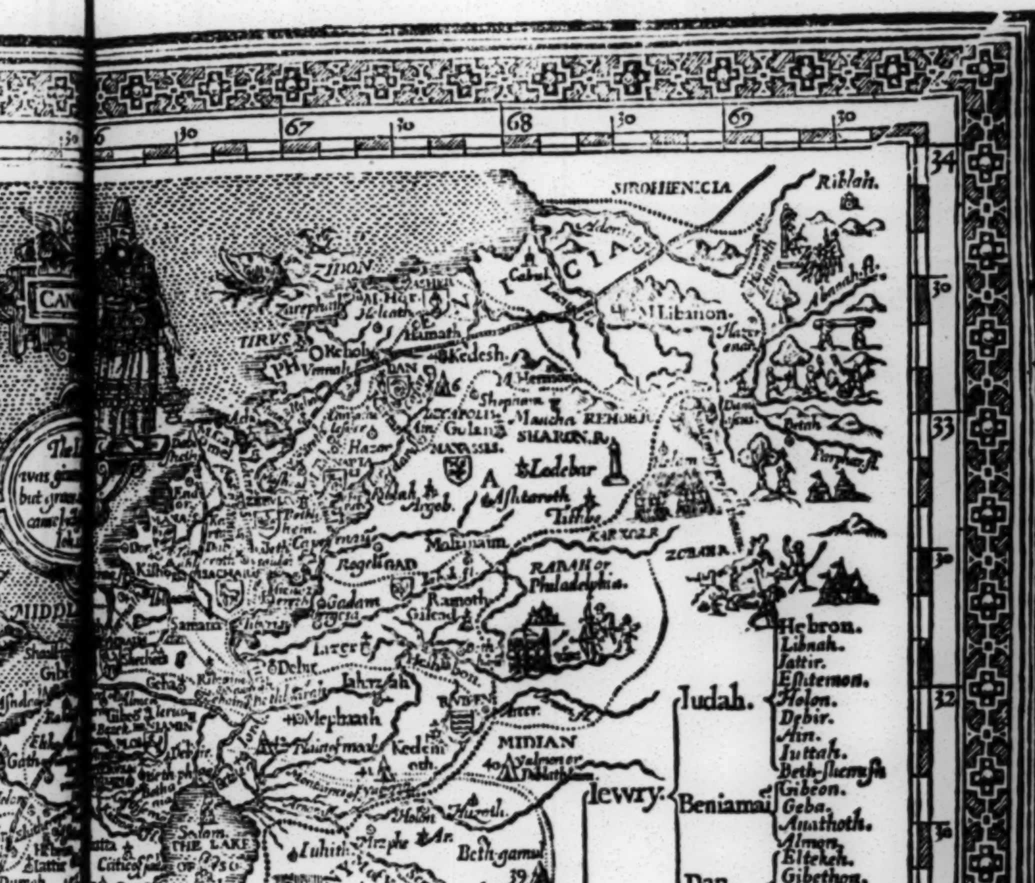
[b] 2. Sam. 8. [c] 2. King. 8.20 [d] Isa. 21. & 34. [e] Ier. 49. [f] Ezek. 25. [g] Amos 1. [h] Obad.

[illegible] John gevethe the reason, not that [illegible] breast of the Romane [illegible] traditions, only thinges shoulde [illegible] the church, but because the [illegible] contayne them. And Augustine [illegible] to be understood of a [illegible] or confused capacitye, but that [illegible] rest [illegible] the beleevers according [illegible] able to apprehende. [illegible] rightly ought [illegible] of the blessed Spirit, [illegible] and will not chaunge [illegible] nominated out to be [illegible] doctrine and miracles of Christ [illegible] sufficient and necessarie, to [illegible]

[illegible] were therefore the [illegible] idle and unprofitable to faithe [illegible] writton? Did Christ spende [illegible] idle in all [illegible] would nothinge profitt [illegible] are written? But [illegible] the worde of John, if all thinges [illegible] the worlde would not take all the [illegible] written, that you may beleeve [illegible] life. Neither therefore [illegible] unprofitable, when [illegible] same sermons, like miracles [illegible] confirmed [illegible] already ratified, are [illegible] written by the will of God. [illegible] obiect: Christ after his [illegible] the space of 40. dayes, did speake [illegible] the kingdome of God, [illegible] of the [illegible] and yet it is not to be thought [illegible] so small moment, that they coulde [illegible] answere that as Augustine [illegible] that sayinge of Christ. John. 16. 12. [illegible] to say unto you &c. [illegible] [illegible] dare say it, from [illegible] [illegible] so vayne or rashe, as [illegible] affirme those thinges to be [illegible] to writinge by the [illegible] [illegible] neither [illegible] [illegible] dothe cleare the point. [illegible] that those thinges which Christ [illegible] of the kingdome of God, [illegible] [illegible] them, for [illegible] [illegible] out of the writinge of the Apo[stles]

[illegible] Christ would have [illegible] commanded to be writ[ten] [illegible] had bene done [illegible] [illegible] beside these is written [illegible] and doinge of Christ, it is [illegible] [illegible] that we should reade it [illegible] that Christ [illegible] the makinge of [illegible] [illegible] [illegible] confession, of satisfaction, indulgences, [illegible] invocation of Saintes, [illegible] the 2. [illegible] the [illegible] [illegible] the bible [illegible] in the [illegible] and all [illegible] [illegible] contrarye to the worde of Christ [illegible] by Augustine in the worke upon the Evangelists. lib. 1. cap. 35. And [illegible] that [illegible] 4. [illegible] before [illegible] in the primacye of [illegible] and [illegible] required of

The popish trash here mentioned is not found in ye worde of God.



Of the newe Testament.

every one that propounded any question [illegible] for concerninge the doynge of [illegible] which was found agreable to [illegible] [illegible], & that which was found [illegible] was freely rejected. And [illegible] the saite: that it behooved [illegible] not only for those livinge in [illegible] also to be wrytten for those that [illegible] future age.

Of the wrytinge & Epistles of the Apostles.

When wee will speake [illegible] of Christ, & the doctrine of the Apostles, [illegible] difference. For Christ [illegible] Apostles to declare the Gospell, Math. 28. 2[illegible] them to obserue whatsoeuer I haue comma[illegible] And John. 16. 13. 14. The Holy Spirit shall [illegible] all thinges &c. And 2 Cor. 13. 3 [illegible] experience [illegible] speaketh in me [illegible] wee are Ambassadours for Christ [illegible] of the Apostles [illegible] they after the ascension of Christ [illegible] [illegible] the Gentiles as the Jewes [illegible] [illegible], in a [illegible] the first [illegible] the Apostolicall doctrine [illegible] of the old Testament, by [illegible] [illegible] any wrytinge [illegible] but afterwarde they began [illegible] of their doctrine, which they [illegible] for the same causes, to [illegible] [illegible] as before is wrytten [illegible] [illegible] (by the confession [illegible] them selves) this is the [illegible] [illegible] of the Gospell (som[illegible] [illegible] of this life) which Christ [illegible] owne mouth did first [illegible] [illegible] it to be [illegible] by [illegible] [illegible]. [illegible] it [illegible] [illegible] is the [illegible] of all [illegible], so that [illegible] [illegible] out of Scripture, [illegible] [illegible], under [illegible] the doctrine of Christ & [illegible] all thinges in [illegible] [illegible] & [illegible], [illegible] of Hierome: whatsoeuer [illegible] from holy Scripture, is as easily conte[illegible] [illegible]. And it [illegible] [illegible] [illegible] in the first [illegible] [illegible] [illegible] would that [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] the first [illegible] And [illegible] [illegible] [illegible] [illegible] [illegible] could not [illegible] [illegible] [illegible] [illegible] [illegible] already [illegible] under [illegible] [illegible] & [illegible] [illegible] [illegible] [illegible] [illegible] made [illegible] in these last tymes, [illegible] [illegible] & his Apostles [illegible] foretolde, that there should come [illegible] a [illegible] [illegible]

Tradicions did breede schisme & heresies in ye Apostles tymes, & much more sithens.

A Description of CANAAN.

Amalekites sprung from *Esau*, were seated also vpon the [a] South of *Iury*, and were the [b] first that warred against *Israel*. [c] *Saul* slew a great number of them: [d] *Dauid* many more, and the rest in Mount *Seir* did the Tribe of *Simeon* destroy, in the dayes of *Hezekia* King of *Iuda*.

Kedar South from *Amalek*, was peopled from [a] *Kedar* the second son of *Ismael*. A Countrey [b] abounding with flockes of Sheepe and Goates. Those as heard-men dwelt in [c] Tents, who are mentioned by the [d] *Psalmist*, [e] *Isaiah*, [f] *Ezechiel*, and [g] *Ieremie*.

The *Philistines* vpon the West Coast of *Canaan*, threw out the *Auims*, and possessed their [a] inheritance. Their Land was allotted to [b] *Iudah*, [c] *Dan*, and [d] *Simeon*, but could not be ouercome: yet [e] *Dauid* conquered them. Against them prophesied [f] *Isaiah*, [g] *Ieremie*, [h] *Ezekiel*, [i] *Amos*, [k] *Zephanie*, and [l] *Zacharie*. These *Philistims* are also called *Cherethims*, as in 1. *Sam.* 30. 14. *Ezek.* 25. 16. and *Zephanie* 2. 5. and the whole Land, as it seemeth, from them was called *Palestina*.

Arabia was deuided into three parts; *the Stony*, *the Desart*, and *the Happy*. These lay South East vpon *Canaan*. Through the *Desart*, the children of [a] *Israel* passed. *Arabia* is mentioned by [b] *Ezekiel*, and the *Arabians* in the History of *Iudahs* Kings. Against whom prophesied [d] *Isaiah*. *Arabia the Happy*, lay more East, and was peopled by the [e] *Ismaelites*, the *Midianites*, and the [f] *Hagarins*. These, the *Rubenites* and *Gadites* expelled, in the dayes of *Saul* and *Iotham*. These parts vntill the yeere 632. were Christians, when *Mahomet* erected his wicked Religion, which to this day they hold, and are vnder the subiection of the great *Turk*.

Egypt, lying South of [a] *Canaan*, was peopled from [b] *Ham* by [c] *Mizraim* his second son. Thither [d] *Abraham* went in time of Famine, as also, [e] *Iacob* with his sonnes, whence after [f] 215. yeeres bondage, they were deliuered. The Land was fruitfull, and like vnto *Eden* the [g] Garden of the Lord, and watered with the [h] seuen streamed *Nilus*. Against *Egypt* prophesied [i] *Isaiah*, [k] *Ieremie*, [l] *Ezechiel*, and [m] *Zacharie*. Thither [n] *Mary* fled with Christ & thence [o] God called his Sonne.

Ierusalem the [a] *holy citie* and [b] *throne of God*, was anciently a Fort of the [c] *Iebusites* vpon Mount *Zion*, vnconquered by [d] *Iosuah*, but subdued by [e] *Dauid*, who built thereon the [f] City, vnto which adioyned Mount *Moriah*, and therefore called the [g] Daughter of *Zion*, where *Abraham* would haue offered his son, where [i] *Dauid* built his Altar, & [k] *Salomon* his beautifull Temple: of both which [l] glorious things are spoken: and being set in the midst of [m] Nations, was the place of [n] holy worship and perfect ioy. From this [p] Mountaine exalted aboue others, ranne those [q] Waters that gaue life where they came, whence Christ [r] sent his Apostles as Fishers, to catch the soules of men. In this City stood the Throne of *Dauid*, through the succession of one and twenty Kings of himselfe and his sonnes, which was often assailed before the finall surprize: as by [s] *Shishake* King of *Egypt* in *Rehoboams* daies, who carried away much Treasure: by [t] *Ioas* King of *Israel*, in *Amazias* time, who brake downe 400. Cubits of the wall: besieged by [u] *Rezin* and *Pekas* King of *Aram* and *Israel*, whom God put backe in the raigne of wicked *Ahab*: by *Senacherib* King of *Ashur*, whose Host in [x] *Hezekiahs* daies, the Angell of God destroyed; by the [y] *Assyrians* that tooke *Manasseth* captiue: by [z] *Pharaoh Necho* that carried *Iehoahas* prisoner into *Egypt*: and lastly by the [a] *Caldeans*, who burnt the Temple, and defaced the City.

a Iudg. 1.16. b Num. 24.20 c Exod. 17. c 1.Sa.2. d 2.Sam.2. 1.Chro.4.41.

a Gen.25.15 b Ezek.27.21 c Iere.49.29. d Psal.120.5. e Isai.21.16. & 60.7. f Ezek.27.21 g Iere.49.28.

a Deut.2.23. b Iosh.15. c Iosh.19. d Iosh.19. e 2.Sam.8. f Isa.14.28. g Iere.4. h Ezek.25.15 i Amos 1.6. k Zeph 2.5. l Zac.9.5.

a Num.33. b Ezek.27.21 c 2.Ch.21.16 2.Chr.22.1. 2.Chr.26.7. d Isai.21.13 e Genes.37. f 1.Ch.3.10. 2Chr.17.11.

a Gen.10.17. Gen.15.18. b Psal.105.23 c Gen.10.6. d Gen.12.10.

c Gen.46.

f Exod.12.40

g Gen.13.10. h Isai.11.15. i Isa.19.20. k Ier.44. Ier.46 l Ezek.32. m Zach.10.11 n Math 2. o Hosh. 11.1.

a Math.4.5. b Iere.3.17. c 2.Sam. 5.6. d Iof.15.63. e 2.Sam.5.7. f 1.Ch.11.8. g zach.9.9. h Gen. 2.22.

i Sam.24. k 2 Ch.3.1. l Psal.87.

m Ezek.5.5. n 2 Ch.7.12. o Lam.2.15. p Isai.2.2. q Eze.47.9. r Mat.10.

s 1.Kin.14.25

t 2.Kin.3.14.

u Isaiah.7.

x 2.King.18. 2.Kin.19. y 2.Ch.33.11 z 2.Ch.23.33

a 2.King.24. 2.King.25.

FINIS.

Many Fables & Gentilish deuises made Christians by meanes preached, before this was written.